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INTRODUCTION.

IT has often been matter of surprise, as well as of regret, that periodical works of a religious cast never live long on an American soil. The best publications of this description, though favoured in their commencement with the most extensive patronage, have been uniformly suffered, within a very few years, to die away for want of adequate support. This circumstance, too notorious to require confirmation in this place, would be appalling to the Editors, did their views extend further than to the accomplishment of objects which may be compassed within a very limited space of time. It would be indeed a cause of no small gratulation—it might also be a source of some little benefit to the Churches of the West, if the term vouchsafed for the existence of the Almoner should be protracted to a greater length than has hitherto been allotted to works of a similar description: but however useful “to stir up the pure minds” of Christians “by way of remembrance,” however desirable to disseminate through the West regular intelligence of all that is important in the movements of the Church during this eventful period, however gratifying to promote the circulation of the many new and truly interesting and instructive works with which the age is teeming, and with most of which a vast majority of our readers can hardly be expected to have any other opportunity of forming the least acquaintance:—Yet, did the editors calculate that the furtherance of these objects may be long their privilege, it would be a hope persisted in contrary to all experience, and in defiance of all reasonable calculation. As long, however, as the good people of the west may think fit to patronize a religious monitor and intelligencer, the course marked out in the prospectus of this work will be inviolably pursued. But it ought not to be expected that in *every* number, restricted as it must be to 48, or at most to 60 duodecimo pages, every thing will be found that the reader is authorized to expect from the work, as announced in the proposals. The uniform failure of works of this description is probably to be attributed more to unreasonable anticipations formed

upon this head, and to the disappointment and chagrin consequent thereupon, than to any other cause whatever. An industrious reader will soon devour three or four dozen duodecimo or even octavo pages; and a treat of this kind, afforded but once in the month, rather excites than satisfies the minds of the inquisitive. They had expected to have been satiated; they had calculated upon as much to instruct, as much to amuse, and as much to surprise, as would have afforded them a revel for a week. It cannot be at all astonishing that in all this they should be constantly disappointed. *That variety, that voluminousness*, which could alone fulfil such high-wrought expectations, would require the numerous and capacious pages of a London work—in place of monthly, would require them weekly—and (which is a consideration of no little weight) would demand a quadruplication of the London prices. Works which might thus answer, in every point, the wishes of the inquisitive, the diligent, and the pious reader, would be indeed very desirable; they might be rendered amusing, instructive, and edifying, in a very remarkable degree. But then, the very circumstance which rendered them most desirable would place them above the reach of nineteen out of twenty who are inclined to read at all. Laborious, however, as the task must be to the editors, and totally destitute of any prospect of gain, they would gladly undertake the superintendence of a more extensive work—they would joyfully increase both the number and size of their pages—they would *double* the requisitions upon their time, their strength, their patience, provided it were possible to secure such a patronage as would render the undertaking practicable. But while religious society retains its present views and habits, one volume of 600 pages is more than can be got through the press in the course of a year, without considerable risque; and a volume of *that* size, divided into monthly numbers, cannot be expected to contain any great quantity or variety of matter. As far, however, as is practicable, it is the purpose, and will be the endeavour of the editors, to satisfy the expectations of their patrons. When the reader finds that thirst for intelligence, or for instruction, or for amusement, rather excited than allayed (as he had hoped) by the perusal of a number of this little work, let him turn again to the annunciation of new and valuable works (or of works *new* at least to this part of the country, *new* to him), and he may derive from

our pages new and strong incitement to enlarge the circle of his pleasures and information, by the purchase of such books. He will find, if not always the most judicious, yet certainly an *honest* index to point him to the best. As it is reasonable to expect that a promoted circulation of books, such as it will be the study of this work to recommend, and occasionally to dissect, will answer a more valuable purpose than any little essay of our own that might fill up the space thus occupied, it is intended to devote a part of every number either to extracts from such publications, or to such detailed accounts of them as may best promote the end designed to be accomplished. The extent and prices of the works, together with the quantity of them circulated in the West, and the places at which they may be obtained, may be generally expected to accompany these accounts.

With this single exception, together with the literary intelligence which has been specified in the prospectus, the editors can promise nothing further within the present narrow limits, than the public have been for two years accustomed to receive in the pages of "the Record." Better paper, indeed, the publisher has engaged to furnish, and in the typographical department some amendment may be hoped for. But as the plan will be in general the same, and is by this time sufficiently understood, it is not necessary to repeat a second time the advantages which a community may derive from such performances. It is believed that notwithstanding the cold-blooded indifference so usual in our day, and so remarkably predominant in our part of the world, there are yet *some*, it is hoped a goodly number, who are unwilling to be cut off from the means (which at present can be afforded almost exclusively by the present publication,) of acquiring information relative to Messiah's dealings with the Church at large, in the eventful times in which our lot is cast. Many have said, many *do still say* that it is a matter of little consequence to them what sort of progress the cause of God is making in the lands of paganism or among the desolations of Europe. Some such do ask, what advantage it is to them or to their children to hear about such things? And would to God we might not say with truth that there are some called Christians who revile the exertions of the Saviour's servants; who *will not* see that he is making bare his arm; and who treat the establishment of missions, the transla-

tions of the bible, the pæans of the faithful, because God has arisen to have mercy upon Zion, with as much indifference as if they were matters transacting in the moons of Saturn, and were at the same time of no manner of consequence to any one concerned in them. With *such* persons we would not trouble ourselves by stating any motive—by marshaling any argument. But the scriptural reader knows who hath said, “whether one member suffer, *all* the members suffer with it; or one member be honoured, *all* the members rejoice with it:” he will remember who “rejoiced, yea and *would* rejoice,” that the gospel of Jesus Christ was preached, even where it was done with the malignant intention of adding affliction to his bonds: and while the Christian bosom feels constrained to fall in with that most natural and amiable requisition, “rejoice with them that do rejoice, and weep with them that weep,” it never can be indifferent to the possession of the means by which to participate the triumphs or to mingle in the prayers of “the Church of the first-born,” when witnessing her destinies amid the wilds of Asia, the sands of Africa, or the islands of the southern sea. Were intelligence from the East, therefore, or from the Church of God in all places of the earth, all that we could promise in our scanty pages, this more nearly interests a Christian, and should therefore more decidedly enlist his patronage, than every thing which excites him to expend his time and money in procuring and perusing the gazettes of the day. To this department of the work it may therefore be expected that the reader will look with very peculiar interest; and a wish to gratify that eagerness will give their character to a large proportion of the following pages. But should our patrons sometimes be tempted to think the pages of the Almoner barren in that respect, and thence be ready to accuse us of infidelity to these engagements, it may perhaps be very proper for them just then to recollect that it is not the province of the editors to *make* the intelligence which the Almoner must supply; and that therefore, irregular mails, or what may take place just as frequently, paucity of events worthy to be recorded, will sufficiently explain the defect lamented.

The editors beg leave to remark in conclusion, that objections have been made from various quarters against the *form* in which this work is to appear. A duodecimo volume of above 600 pages will be less convenient, it is said,

and less slightly, than an octavo of 400. Of the truth of this remark there can be no doubt. But at the same time it should be known, that it has hitherto been found impossible to get any tolerable quantity of octavo pamphlets conveyed by the mail. Postmasters object to their bulk; and often suffer them to lie for several months unforwarded. With duodecimo pamphlets the same inconvenience has not been experienced. They do not much exceed a newspaper in bulk, and may therefore be forwarded with the same facility and regularity. Concluding therefore that distant subscribers would rather have the work regularly, though in an objectionable form, than to receive it very irregularly, or perhaps risque its reception altogether, it has been deemed incomparably better, *on their account*, to give it in the present form. And as it is very certain that without the patronage of distant friends, the work could not go on at all, persons whose copies would not be subject to the inconvenience specified, because of their vicinity to the office of the publisher, will, it is hoped, be content to lose something for the accommodation of their friends, lest by losing their support the whole undertaking fail.

The objection, however, against the *thickness* of the volume may be readily done away by dividing it into two. With a view to render this eligible, where it may be preferred, the publisher has been instructed to frame two series of pages for a volume, each series to embrace six numbers, and to extend to 324 pages. The volume will further be distinguished into Parts I. and II. agreeably to this arrangement; and a title page and index will accompany the last number of each part. In this way, persons desirous of having the work bound in a neat manner, may have two elegant duodecimo volumes, of the ordinary thickness, at the end of each year; and where two families join in procuring the work, they may of course have their volume, severally, at the end of the year. Meanwhile, to persons who prefer the rather cheaper method of having them all bound in one, the division into parts can oppose no difficulty. They will have only to prefix the title pages to Parts I. and II. respectively, and to place the indices together, at the beginning or end of the volume.

It may be worth while to add that, in consequence of an arrangement not known to the editors when the preceding paragraphs were penned, the pages of the Almoner

will be so far enlarged, and the size of the type so much reduced, as will secure to its patrons considerably above one-third more matter, indeed nearly as much again, as was contained in a number of the Evangelical Record.

The present number is published as a specimen of the work; should it answer the purpose of promoting the subscription, other numbers will follow so soon as sufficient patronage is secured. Should this end not be answered, the undertaking will not be pursued; and to attempt the promotion of "the common cause," on some less extensive and less effective plan, must then be the endeavour of

THE EDITORS.

Lexington, April, 1814.

THE ALMONER.


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MARTYRDOM OF JOHN HUSS AND JEROM OF PRAGUE.

THE following account of the martyrdom of these justly celebrated characters, is given to the readers principally with a view of diffusing more widely than has hitherto been done through the west, the knowledge of the incomparable work from which it is extracted; we mean Milner's "History of the Church of Christ." It cannot be supposed that any person who has a relish for beautiful and illustrious exemplifications of "the faith and patience of the saints," would require the least apology for the introduction of the following extract, were it brought forward with no other view than that which its own intrinsic merits sufficiently bespeak. But when the reader is told that the set of volumes from which it is extracted, furnish multitudes of such instructive and animating instances, that the pious and industrious author has succeeded in grouping together an immense "cloud of witnesses" out of almost "every kindred and tongue and people and nation," and that the following excerpt furnishes nothing more than a fair sample of his style, of his spirit, and of the innumerable wise and salutary reflections with which the work is interspersed; the editors hope that he will not be contented with the instruction and pleasure which these few pages are doubtless calculated to afford: they conclude that he will not suffer so many copies of so invaluable a work to moulder unsought for upon the shelves of a book-store: they calculate that, on the contrary, a work which is so admirably adapted to amuse and instruct *every* class of readers; a work which, next to the word of God itself, they should rejoice to see above all others a *family book* in every christian dwelling; a work than which they know of none better calculated to excite to faith and patience, and

watchfulness and fruitfulness and thankfulness and prayer, by means of the animating and almost innumerable exemplifications of these graces, and of the miserable consequences linked to the want of them, as exhibited in every period, under every circumstance, by characters of every grade—they calculate that *such* a work will meet with the extensive circulation and eager perusal which it so justly merits, and that every thing pertaining to christian interests will be thereby essentially promoted.

After remarking that “the council of Constance met in the year 1414:” that “its objects were various and important:” that “the necessity of the times had called aloud for an assembly of this kind:” that “ecclesiastical corruptions had increased to an intolerable magnitude:” that “Christendom had been distracted, nearly forty years, with a schism in the popedom,—three pretenders to the chair of St. Peter, severally laying claim to infallibility:” and after sketching several important circumstances not immediately connected with the martyrdom before us, Mr. Milner proceeds with the narrative, as follows:

“At the opening of the council of Constance, Pope John XXIII. and the emperor Sigismund were at the head of it; and they continually endeavoured to baffle the views of each other. The former was by far the most powerful of the three popes, who at that time struggled for the chair of St. Peter: but his character was infamous in the extreme; and Sigismund, while he pretended to acknowledge the authority of John, had formed a secret resolution to oblige him to renounce the pontificate. This same Sigismund was remarkable for hypocrisy and dissimulation: political artifices, however, were multiplied by both these potentates, and by many others connected with the council. But what has the church of Christ to do with the intrigues of politicians?  THESE WERE THE MEN WHO UNDERTOOK TO PUNISH HERETICS AND TO REFORM THE CHURCH.

John XXIII. secretly designed to leave the council as soon as possible; particularly if their pulse did not beat in his favour. His conscience suggested to him, that an inquiry into his own conduct would terminate in his disgrace; and the very situation of Constance, an imperial city, in the circle of Suabia, exposed him too much to the machinations of the emperor. As he had, however, in the council of Rome, already condemned the opinions of John Huss,

he was determined to confirm that judgment at Constance, and in that way to signalize his zeal for what was then called the church.

John Huss had been summoned to the council to answer for himself, though already excommunicated at Rome. He obtained, however, a safe conduct* from the emperor, who, in conjunction with his brother Wenceslaus, king of Bohemia, had committed him to the care of several Bohemian lords, particularly of John de Chlum.—These travelled with him to Constance, where they arrived six days after the pope.

John Huss was born in Bohemia in 1373. He was of mean parentage, but was raised to eminence by his superior genius and industry. All the authors of that time acknowledge, that he was a man of capacity and eloquence, and highly esteemed for the probity and decency of his manners. This is the testimony of the famous Æneas Sylvius afterwards pope of Rome. But the letters of Huss, written from Constance, which he specially requested might never be published, afford a still more striking attestation to his character. He was appointed rector of the university of Prague, which was then in a very flourishing state. His character was no less eminent in the church than in the academy. He was nominated preacher of Bethlehem in the year 1400; and was in the same year made confessor to Sophia of Bavaria, the wife of Wenceslaus king of Bohemia, a princess who highly esteemed John Huss, and was a personage of great merit: how far she was affected by the doctrine which he preached, it is not easy to ascertain; but there is no doubt that, after his condemnation, she was obliged, by the order of the emperor Sigismund, to retire to Presburgh.

In 1405 Huss preached in the chapel of Bethlehem with great celebrity. Some of Wickliff's works had been brought into Bohemia by a Bohemian gentleman, named Faulfisch, when he returned from Oxford. Hence, and probably by other modes of conveyance, the evangelical views of the English reformer were introduced into that country. It is not easy to determine the point of time when John Huss received a favourable impression of the works of Wickliff. At first he is said to have held them

*A safe conduct here means an engagement in writing that he should be allowed to pass without molestation.

in detestation. The effect of prejudice indeed on a serious mind, against a person who has been condemned for heresy, was not easily to be overcome; and it is not impossible but that Luther's account of his own first reception of the works of Huss might resemble the celebrated Bohemian's reception of the works of Wickliff. "When I studied at Erford," says that truly great man, "I found in the library of the convent, a book entitled 'The Sermons of John Huss.' I was anxious to know the doctrines of that arch-heretic. My astonishment in the reading them was incredible. What, thought I, could move the council to burn so great a man, so able and judicious an expositor of scripture! But then the name of Huss was held in abomination: if I mentioned him with honour, I imagined the sky would fall, and the sun be darkened; I therefore shut the book with indignation. But I comforted myself with the thought, that perhaps he had written this before he fell into heresy!" Such were the juvenile reflections of that renowned reformer.

But it is not in the power of prejudice to prevent the progress of the divine counsels, and the work of the Holy Spirit on the heart. Notwithstanding the opposition of prejudice, habit, and natural corruptions, Huss was gradually convinced of the power and excellency of evangelical doctrine. It was not necessary that he should see all things in the same light as other reformers; but there are certain truths, in which all, who are taught of God, in every age, do and must agree; and certain points of experience also in religion, in which it is even impossible for them to differ. The doctrinal knowledge of the Bohemian reformer was indeed always very limited and defective; but the little fundamental light which, through grace, he attained, was directed to the best practical purposes. He preached loudly against the abuses of the Romish church; and particularly against the impostures of false miracles, which then abounded. And about the same year, 1405, he also preached in a synod of Prague, in the archbishop's presence, with amazing freedom against the vices of the clergy.

It was impossible, that a man who rendered himself so obnoxious to the hierarchy, should escape the aspersions of calumny: accordingly we find, that in the latter part of the year 1408, and the beginning of 1409, a clamour was raised against him on the following occasion. Gregory

XII. one of the three popes, whose schism gave rise to the council of Constance, was received by Bohemia. But when measures were proposed for calling a general council to compose the schism, Huss engaged the university to support those measures, and exhorted all Bohemia to the same purpose. The archbishop of Prague, who was attached to Gregory, opposed Huss, called him a schismatic, and forbade him to exercise the pastoral functions in his diocese. About the same time, on occasion of a dispute between the natives and the foreigners who belonged to the university, Huss having supported the former, and gained his point, the Germans in disgust retired from Prague. This circumstance enabled the Bohemian teacher to speak more publicly according to the views of Wickliff. The archbishop of Prague committed the books of the latter to the flames in 1410. But the progress of his opinions was rather accelerated than retarded by this step.

The troubles of John Huss were now multiplied. He was excommunicated at Rome. He had sent his proctors thither to answer for him; but they were committed to prison, after having remained there to no purpose a year and an half. Huss, after his excommunication, had no other remedy, but to appeal to Almighty God in very solemn terms. In his appeal, which was charged on him as a crime, among many other things, he says, "Almighty God, the one only essence in three persons, is the first and last refuge of those who are oppressed. Our Lord Jesus Christ, very God and very man, being desirous to redeem from eternal damnation, his children, elected before the foundation of the world, has given, by suffering a bloody and ignominious death, this excellent example to his disciples, to commit their cause to the judgment of God." He continued still to preach on subjects which he deemed seasonable and useful. In one sermon he treated of the uses of the commemoration of the saints, among which he reckons meditation on the misery of man, subject to death for sin; and on the death which Jesus Christ suffered for our sin. In this same sermon, while he zealously opposes the abuses of the times, he discovers that he himself was not yet entirely clear of the popish notion of purgatory. "In praying devoutly for the dead," says he, "we procure relief to the saints in purgatory." It is sufficiently plain, however, that he could not lay much stress on the prayers of the living for the dead; for he also says expressly, "that there

is no mention of such a practice in the holy scriptures: and 'that neither the prophets, nor Jesus Christ, nor his apostles, nor the saints that followed close after, taught prayer for the dead.' "I verily believe," continues Huss, "this custom was introduced by the avarice of priests, who don't trouble themselves to exhort the people to live well, as did the prophets, Jesus Christ, and the apostles; but take great care to exhort them to make rich offerings in hopes of happiness and a speedy delivery from purgatory."

At length John Huss was forbidden to preach at Prague any more. All that he could then do was to instruct his countrymen by writings. Being summoned, as we have seen, to Constance, he obeyed; and before his departure, offered to give an account of his faith in the presence of a provincial synod at Prague, but was not able to obtain an audience. In this and some other particulars he appears to have acted with great frankness and sincerity; and, though his mind strongly foreboded that which happened in the issue, his resolution to appear at the general council was constant and unmoved. By a letter, which he wrote to a friend, immediately before he left Prague, he entreats him, on the outside of it, not to open the letter, till he should have had certain news of his death. And among other things he says, "you know, wo is me! Before my priesthood I freely and frequently played at chess, neglected my time, and often unhappily provoked others and myself into blameable heat of temper by that game."—About the same time he wrote a letter to his flock in terms which shewed how much their spiritual advantage lay at his heart. He exhorted them to steadfastness in the doctrine which he had taught them; prayed for grace that he himself might persevere, and not betray the gospel by cowardice; and he begged them also to pray, that he might either glorify God by martyrdom, or return to Prague with an unblemished conscience, and with more vigour than ever to extirpate the doctrine of antichrist. He expressed himself to be very uncertain of the event, but spake like one resigned to the divine will, and joyful to die for the cause of Christ. In the course of his journey to Constance he acted the same open part, and every where declared his readiness to be heard before all mankind. Such was the character and conduct of Huss, who, as we have seen, arrived at Constance six days after the Pontiff John XXIII.

On the succeeding day he gave notice of his arrival to the pope through his friend John de Chlum, who at the same time implored for him the protection of his holiness. This pope himself was then in much fear on his own account, and it behoved him not, in his present circumstances, to exercise the fulness of papal domination. He therefore answered courteously; declared that he would use all his power to prevent any injustice being done to him while at Constance; and he took off his excommunication.

John Huss appears to have expected that he should have been allowed to preach before the council; for he had prepared sermons for that purpose, which are inserted among his works.

In the first of these he professed his christian creed.— He declares his reliance on the word of God, which, he observes, is the true rule, and sufficient for salvation. He declares his veneration also for fathers and councils, so far as they are conformable to scripture. "Faith," he adds, "is the foundation of all virtues. Every man must be a disciple either of God or of Satan. Faith is the rudiment of one of these schools, infidelity of the other. A man must believe in God alone, not in the virgin, not in the saints, not in the church, not in the pope: for none of these are God." He distinguishes faith into three kinds. 1. To receive a position, but with some doubt he apprehends to be the faith which we give to mere men, who yet are fallible. 2. To adhere without any doubt to the sentiments of holy doctors: still this is only to treat their sentiments as opinions, not as articles of faith. 3. To believe simply and purely is the faith due to the scriptures. This is the faith which he apprehends involves in it all acts of obedience and love; the faith which no wicked man possesses: "the wicked man is a christian," says he, "in NAME only, and cannot rehearse the creed without making himself a liar." "The church," he says, "is an assembly of all the predestinated; and consists, he thinks, of the triumphant church in heaven, the militant church on earth, and the sleeping church, (pitiable blindness!) who are now suffering in purgatory." He allows the intercession of the virgin Mary and of other saints; and, in favor of this popish tenet, he speaks far more forcibly than might have been expected from one, who had so unlimited a veneration for the holy scriptures.

If Huss had been allowed to preach this, and his other sermon which treats of peace and unity, the injustice of his condemnation must have appeared evident to all mankind, and the council would have been covered with disgrace and ignominy. For there was something very peculiar in his case; he may justly be said to have been a martyr for holy practice itself. He does not seem to have held any one doctrine which at that day was called heretical. The superstitious notions of the times, were, in general, parts of his creed: and as far as a judgment can now be formed, he was not possessed of more light than was absolutely necessary to constitute the character of a genuine christian. On this account the wickedness of his enemies was more palpably evident. The world hated him because he was not of the world, and because he testified of it, that its works were evil. In what then did the peculiarities of his doctrine consist? The little specimen which has been given of his creed explains this matter.— He held the faith of God's elect, a divine faith necessarily productive of love and obedience, distinct in its whole kind from the mere human faith of wicked men. With them faith has nothing in its nature that draws a man to God with confidence and affection; with them, the term 'vicious believers,' appears not to be a solecism in language; and indeed, it may generally be observed, that Godly men in all ages, even those men whose evangelical knowledge, like that of Huss, is extremely imperfect, always distinguish between a dead and a living faith; and that their views of this distinction are the consequences of the work of the Holy Spirit on their own hearts. They have known in common with the rest of mankind what a formal assent to christianity means; they have known also, by the influence of the Holy Spirit, what a living faith means. The former is merely human, has a dead uniformity, or an unanimated sameness: the latter has life and power; is productive of spiritual exercises and actions; is capable of great varieties, augmentations, declensions, and intervals; and is felt to be not of man but of God. It is the distinctive mark of a child of God, THAT HE IS IN POSSESSION OF THIS LIVELY FAITH; and this, no doubt, was the spark of divine fire, which inflamed the heart of the Bohemian martyr; and which was there preserved alive, amidst the contagion of superstition, the temptation

of the world, and the menaces of insolent and tyrannical domination.

Those who look only at the surface of religion, might be tempted to think, that the council in general was influenced by the Spirit of God. In all their public sessions they sang an anthem, and then they prayed kneeling. After having remained some time in this posture, a deacon called out to them to rise; and the president addressed himself to the Holy Ghost, in a loud voice, in a collect, which, in very solemn and explicit terms, supplicated his effectual influence; that notwithstanding the enormity of their sins, which filled them with dread, he would deign to descend into their hearts, to direct them, to dictate their decrees, and to execute them himself, and also to preserve their minds from corrupt passions, and not suffer them, through ignorance or selfishness, to swerve from justice and truth. The ideas, and perhaps the very words, of the prayer were taken from better times, when the operations of the Holy Ghost were not only professed, but FELT in christian assemblies. The formalities of true religion often remain a long time, after the spirit of it has been almost extinguished. It is not easy to say how much wickedness may be united with religious formalities. The rulers and great men of the Jewish nation, in the time of Christ, were remarkable examples of the hypocrisy here alluded to; and those who are acquainted with the history of their flagitious conduct, will not be surprised to hear of similar instances. Both the emperor Segismund and his consort Barba attended the religious ceremonies of this council, and both were infamous for lewdness.

Segismund in a deacon's habit read the gospel, while the pope celebrated mass!

Huss was soon deprived of his liberty in the following manner. He was accused by Paletz, professor of divinity at Prague, and by Causis, a pastor of one of the parishes of the same city. These men caused bills to be posted up against him in Constance, as an excommunicated heretic. When Huss complained, the pope replied, "What can I do in the case? your own countrymen have done it."*—The bishops of Augsburgh and of Trent were directed to summon him before the pope. "I had expected," said

* 'Pilate answered, Am I a Jew? thine own nation and the chief priests have delivered thee unto me.' John xviii. 35.

Huss, "to give an account of myself before the general council and not before the pope and his cardinals; however, I am willing to lay down my life, rather than to betray the truth." He set out therefore without delay, accompanied by his generous friend John de Chlum. On his arrival at the pope's palace he was committed to prison. Chlum made loud complaints to the pope, but in vain. Eight articles were exhibited against Huss by Causis, and the pope appointed commissioners to try him. The vexations and insults, to which he was exposed, were endless: and there was this peculiar injustice practised against him, that he was accused of being more inimical to the doctrines of the church of Rome than he really was. Whatever Wickliff maintained, Huss was accused of maintaining: nor were his own express declarations respected, particularly in regard to transubstantiation, a doctrine which he certainly believed, and on which he wrote his thoughts while under confinement at Constance. With great clearness he vindicated himself against the charge of heresy; but, his holy life was unpardonable in the eyes of his enemies: moreover, all those whom the faithfulness of his pastoral services in Bohemia had provoked, now found an opportunity to wreak their vengeance upon him.

The generous count de Chlum, grieved and incensed at the imprisonment of Huss, wrote to Sigismund on this subject. That prince immediately sent express orders to his ambassadors to cause him to be set at liberty, and even to break the doors of the prison in case of resistance. We naturally expect to hear, in the next place, of the prisoners enlargement; for, independently of this application of count de Chlum, the honor of Sigismund himself, who had positively promised a safe conduct to Huss, seemed to require it. But notwithstanding all this, the unfortunate Bohemian teacher was not released! The crooked arts and intrigues both of the pope and of the emperor, were too powerful for the sincerity and open dealings of Huss: and, he soon found, that to commit himself to him that judgeth righteously was his only expedient. In the mean time, the doctors, in their preachings, exclaimed most pathetically against the prevailing evils and abuses, and exhorted the council to reform the church with vigour. Its growing corruptions and enormities were, by them, exposed in the most glowing colours. Wickliff himself or Huss could scarcely have spoken in a more pointed or

in a severer manner. But these INNOVATORS, we find, were not permitted to censure, with impunity, even the most shameful practices. The explanation is, THEIR attachment to the see of Rome itself was doubted; whereas the divines just mentioned, preached by order of their superiors, and constantly took particular care, in the midst of their keenest animadversions, to express an unequivocal respect to the popedom in general.

(To be continued.)

THE CONVERSION OF LYDIA.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard us; whose heart the Lord opened that she attended to the things which were spoken of (or by) Paul. Act. xvi. 14.

It hath pleased God to give a very large portion of revelation in the form of history. We are thus without doubt taught that the great matters about which revelation is conversant, are not fictions but fact. The Bible thus carries upon its very front, that if it is an imposition it is one of the silliest that ever was conceived. In such a various and extensive narrative it exceeds all belief, and all probability, that a writer of fiction should not be contradicted, in many cases by express historical testimony, or by the experience of every age and every day. But amidst all the variety and all the extent of scripture history no such contradictions are to be found. The writers of scripture history were therefore honest men, and have related to us plain matters of fact.

It is worthy of notice also, that no other authors who have professed to write under the inspiration of heaven, have ventured to imitate the Bible in this respect. By far the greater part of all such compositions, is doctrinal, not historical—and the little scraps of history which are here and there interspersed are irregular and unconnected, and carry on their face, all the characteristics of fiction.

In reading any part of scripture history two things are generally to be attended to: the matter of fact which is related, and the manner in which some of the great and leading doctrines of the Bible are illustrated, or confirmed by that particular fact. What the moderns glory in as being the only certain method of philosophising shines conspicu-

ous in every page of the bible. Not a single doctrine of revelation is of a speculative nature only. Every one is capable of being in a greater or less degree reduced to the test of experiment. And so far, as in our present imperfect state we are capable of making the application, the result exactly accords with the theory.

Of these last remarks the passage of sacred history now before us is a very striking example. The matter of fact recorded is, "that while Paul was preaching at Philippi, a woman named Lydia was subdued to the obedience of faith." The story is however so told, as to confirm and illustrate—or in other words reduce to the test of experiment a variety of the fundamental doctrines of the gospel. Let us take a short view of some of them.

Lydia's industry with respect to worldly business, joined with regularity in attending to the means of grace, first demands our attention. She was a seller of purple and a worshipper of God.

It is a dictate both of reason and revelation, if any man does not work neither shall he eat. He that provides not for his own, and especially for those of his own house, hath denied the faith and is worse than an infidel. It is a duty particularly incumbent on those who have rising families to be diligent in some lawful calling. And of this diligence Lydia was a bright example. She was the head of a family,—in all probability a widow, and a stranger at Philippi. When and on what account she left her native city Thyatira, and took up her residence in Philippi we are not told. It is probable however, that she was brought to Philippi by her husband, and that he had moved her and the family here, with the view of making a more comfortable living than could be made at Thyatira. Her husband was now dead, and had left her with a family; a stranger in a strange land. But though she was thus left destitute of her chief earthly protector and provider, she did not despair. In the order of nature the husband is to be the chief provider, but if the husband is taken away this duty devolves upon the wife, and with the duty, in many cases, the means and the spirit also. Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me, is a divine declaration, which appears to secure even to those who are without the covenant the special protection of heaven. See Jer. xlix. 11. Under the protection of this promise Lydia when left in a great mea-

sure destitute of human help, cheered up her spirits, brought the energies of her mind into action, and honorably and plentifully supported herself and family by trading in purple. Her trade was in unison with the softness and delicacy of her sex as well as with the spirit and temper of her mind.

But while she was thus diligent in providing things honest in the sight of all men, she was not inattentive to the affairs of eternity. She was a worshipper of God, and regularly heard the apostle. Read the preceding verse: "And on the Sabbath day we went out of the city by the river side, where prayer was wont to be made, and we sat down and spake to the women who resorted thither." We are to remember that Philippi and Thyatira her native city were heathen cities. A worshipper of God then must be considered as set in opposition to the general character of the place. She joined with the Jews in worshipping the Lord God of heaven and earth; and thus declared against the idolatry and profaneness of her kindred and citizen heathens. The Jews who resided here, were, it seems, only few, and had not a synagogue or place of worship in the town, as they had at Corinth and some other heathen cities. A retired spot out of the city by the river side was consecrated as their place of meeting for social worship. Here they retired from the bustle and profanity of the city, and spent their Sabbaths, and other seasons devoted to prayer. To the honour of the female sex women also formed the greater part if not the whole of this small worshipping assembly. And with these women Lydia of Thyatira, the seller of purple, regularly met. Did she grudge to shut up her shop on the Lord's day, when all her rivals in trade had them open? Did she in the true spirit of the world make any calculation what her religion, in the loss of custom, thus cost her? She did not: and she thus shames and condemns the conduct of many modern professors, who have not an excuse of half the force which she had.

Let us next attend to the connection there is betwixt attending upon the means of grace and the obtaining the salvation of our souls. Lydia was a regular attender upon the means of grace sometime at least before the Lord opened her heart; that is, before she experienced any thing like a change of nature. It is equally evident, however, that her change of nature was effected through the use of these external means: that is, had she not been attend-

ing on the means of grace we have no authority to say, that ever she would have experienced a change of nature. A regular attending upon the external means of grace is therefore the ordinary way in which men and women obtain the salvation of their souls.

It is true that God can in both the natural and moral world, work either with or without means, just as he pleaseth; but to work without means in either case is not his ordinary way of working. It may be that God in his providence may provide for both me and my family this year, though I should neither plough nor sow, nor use any of the ordinary methods whereby the necessities and comforts of life are procured. But I have no reason either from revelation or the nature of things to expect any such interposition in my favour: nay, I have every reason to *dread*, that both I and my family shall suffer severely, if not perish through mere want, as the natural and necessary consequence of my neglecting to use the means which were in my power. As in the natural so in the moral world. Divine grace may it is true in a particular case make an uncommon exertion, and save Saul when on the high road to hell. But it is much more conformable to her nature to save three thousand when waiting on Peter's sermon. And even in the case of Saul it may be observed, that the object of the miraculous interposition, was rather to drive him to the use of the ordinary means, than to save him without the use of them. However much the hardened persecutor was awakened by the uncommon light and express voice from heaven, we have little evidence to believe that he was a new man till he had prayed, and was favoured with the preaching of Annanias. A similar instance is recorded along with the history of Lydia. A hardened jailor is mentioned as one of the trophies of grace. This man did not attend at the river side where prayer was wont to be made. It is likely he never had heard of any such place, or any such exercises. He consequently could not be expected to go to the preachers; but the wickedness of other men is used as the means of bringing the preachers to him; an earthquake is used to awaken him, and convince him of his danger: but the preaching of the gospel, the ordinary means of salvation, (v. 31 and 32) is that which saved his soul.

It is plain then that a regular attendance on the external means of grace, is the ordinary way in which men and women obtain the salvation of their souls. We may indeed

attend upon all the means of grace all our lives and never be saved. But salvation without the use of these means is never to be expected. We cannot say for certainty that all who regularly, and apparently conscientiously, worship with us shall be saved: but this much is certain, they are in the way of salvation; and on the other hand, all who habitually and obstinately neglect these means, give all the evidence which can be given, that they are on the high road to perdition.

But while we maintain that in all ordinary cases none are saved but through the use of external means, we must beware of supposing that these external means are all that is necessary. This is running into the opposite extreme, and is in direct opposition to both the doctrinal and historical parts of revelation. It is with the historical we are chiefly concerned at this time. Lydia is represented as one who was regular in attending upon all the external means of grace. But her change of nature is ascribed to something distinct from the use of all these means. The Lord, it is said, *opened her heart*; and in consequence of her heart being opened, *she attended* to the things which were spoken by Paul.

It is really an insult upon common sense, and upon the common use of language to say, that these phrases do not express an exertion of divine power *distinct* from the use of the word whether read or preached. Lydia previous to this period had made an external profession of religion. She had joined herself to the worshippers of the most high God. She had been regular in her attendance on the means of grace, in opposition to what the spirit of the world called her true interest, and under the insults of her idolatrous and profane acquaintances. She had exercised her rational powers on the meaning of scripture, and on the meaning and use of the various acts of worship. But all these were not a change of nature; nor did any or all of these produce a change of nature. *The Lord opened her heart*, and then she *attended to the things which were spoken by Paul*. By a special exertion of divine power the heart was changed, and changed so as to make her attend to divine things, in a manner very different from the manner in which she had attended to them before.

This is the interpretation we think common sense without any thing like criticism would put upon the phrases: yet we may observe farther, that to an honest man, who

has any acquaintance with the original Greek, this sense is unavoidable. In the original the verb *to open* is put in the active voice, and is made to govern, or influencee, the verb *to attend* in the infinitive mood. The Lord opened her heart *to attend* to the things which were spoken by Paul. That is, her attending to the things spoken by Paul was the natural consequence of the Lord's having opened her heart. But if there had not been a divine power exerted distinct from the word read or preached, the order ought to have been reversed. Her heart being opened or made obedient, or teachable, would have been the natural consequence of her having attended to the word read or preached by Paul.

For some considerable time previous to this, Lydia had regularly attended to all the means of grace. She was therefore in one sense of the word a believer. She had examined the matter, and given a rational assent to the leading doctrines of revelation. But till this happy moment she was a stranger to the faith of God's elect. Till the stony heart was taken out of her flesh, till she was created anew in Christ Jesus, her heart was cold and indifferent to the most important, to the most interesting doctrines of revelations. Till the eyes of her understanding were opened, till her heart was changed, and all this by the mighty power of God, she saw not the beauty, she felt not the force of divine truth. It was now she made personal application of both the law and the gospel. It was now that Jesus was made to her as an individual, wisdom, righteousness, sanctification and redemption.

The manner in which the soul is both passive and active in the hour of regeneration is also in the phrase before us expressly pointed out. The Lord *opened* the heart of Lydia, and then *she attended* to the things which were spoken by Paul. A dead man cannot perform any of the functions of life, but no sooner is he made alive, than he has some degree of activity. A blind man can have no idea of light or colour, but no sooner are his eyes opened than he is enraptured with the beauty of the various objects around him. Just so in the world of grace: the heart opened, or in other words new spiritual powers communicated, and the soul is active in exercising those powers. Lydia's heart was opened, and then she attended to the things which were spoken by Paul,—considered and applied them, and rejoiced for the consolation. Her heart

was enlarged, and she ran in the way of God's commandments. God opened her eyes and made her see her warrant to believe. God created in her renewed soul, the grace of faith, then she vigorously for herself laid hold of God's covenant.

What encouragement have we all to be regular and conscientious in attending on the public and private ordinances of the gospel! Let hearers from the example before us be exhorted and encouraged, not to forget the assembling of themselves together, as the manner of many is.—While attending on the ordinances of the gospel we are in the way of life. Neglect these, and you are on the broad way to destruction. Let preachers of the gospel also from the case of Lydia be encouraged to hold on; to be instant in season and out of season. The word of eternal life shall never in any case be altogether lost. And should it be only blest for the opening of the heart of one Lydia the labour, even the severe labour of a whole life will be amply rewarded. What shall it profit a man should he gain the whole world and lose his own soul? Consequently he who has been instrumental in saving only one soul has gained, has preserved from being lost, what is of more value, than the whole world.

How far are they mistaken who imagine that a proper attention to the things of this world and a proper attention to the things of eternity are incompatible! There are many of the present day who pass as pretty good christians who evidently have this world for their God. The affairs of religion, and the welfare of their souls are attended to only on those hours and days, which do not interfere with their worldly business. They generally for instance refrain from worldly business on the Sabbath day, when they are at home, or when they run no risk; but let them be abroad, in a neighbourhood altogether heathen, or let some pressing worldly call be presented, and the Sabbath without reluctance is made a day of business. Lydia even in her unconverted state acted otherwise.

There are people also, every now and then to be found who err greatly on the other extreme. Under the influence of an enthusiastic imagination they neglect altogether, or nearly altogether the concerns of their families, and spend the whole of their time in devotional exercises.—Lydia's character was different. She was an industrious, an active provider for the children and household whom

God had graciously given her, and at the same time regular and conscientious in attending upon the ordinances of the gospel. While soul and body are united; the interest of both may and ought to be attended to.

ON THE MUNDANE EGG.

It is much to be lamented that men whose profound abilities, and no less profound researches into the works of God, entitle them to be heard with respect and confidence, when detailing the results of their painful investigations, should be so often seen turning the artillery of their science against the authority, and indeed against the very existence of him whose wonders they explore; and making no other use of all that is orderly and all that is magnificent in the universal plan, than to undermine the order, the morals and the felicity of that world which is the station of all their observations on the universe at large. We have felt these regrets kindled in a very unusual degree, when compelled to witness the aberrations of the justly celebrated Dr. Herschell, to whose ingenuity and industry one of the noblest of the sciences has been very particularly indebted. When the Dr. confined himself to facts, no man investigated with greater accuracy, none reasoned with greater precision. We follow him with confidence as well as with delight. But when he deserts the path of humble and sober inquiry; when he indulges in suppositions which are avowedly without any data, and which certainly *never can* be furnished with any; and when we see these wild and totally unsupported theories making directly against the scriptural account of the æra of creation, we are constrained to exclaim with no ordinary degree of emotion, "'tis pitiful, 'tis wondrous pitiful."

These regrets were a few days since particularly excited by some wild and hazardous conjectures of the Dr.'s which we met with relative to certain far distant and luminous spots observable in the concave which invests this "vast terrene." Some of these spots, the Dr. wildly supposes to be at such a distance that their light cannot have reached the earth in less than a million years. Now to say nothing of the absolute dissipation of light in traveling for so long a time, it must appear very unwarrantable

to hazard a supposition so contrary to the known principles of the book of God, when it cannot be pretended that there are any data upon which such a conjecture is founded, or that the conjecture itself is in the least measure necessary to produce an accordance between the appearances of those very distant spots, and the facts or principles which have been satisfactorily ascertained from parts of the system nearer home. Every tyro in the science of astronomy knows full well the principles upon which it has been fully ascertained that the nearest fixed stars are not short of 20,160,000,000,000 miles distant from our earth. But he may likewise know that while light is transmitted through this inconceivable space in about three years, a period of nearly six thousand years must be a great deal more than enough to transmit it, at the rate of nearly twelve millions of miles per minute, from the most remote distance at which it is supposed necessary to place any object which ever yet fell within the range of "optic glass:" and therefore that, as the assumption of longer periods is as unnecessary in theory as it is unsupported by the shadow of a datum, such indulgences of wild and wanton conjecture, in direct opposition to scripture chronology, cannot be too severely reprobated.

But what we regard as a still more wild though not more censurable conjecture, is an opinion hazarded relative to the nature of some of those spots. They confessedly are not nebulae; they are not single stars; what then are they? They are light, says the Dr., they are light in a fluid state, collected from all parts of the universe, which it may be expected will gradually become compressed, till at length magnificent stars are formed out of it. Upon this supposition, passing by the atheistical aspect which it wears, we shall beg leave only to remark, that it seems even some what more than "passing strange" that the said fluid should be thus compressing together, and constantly receiving accessions, while at the same time it is wasting itself in an uncompressed state, by propelling particles in such amazing plenty and with such amazing force as to be received after a passage of a million years, to be seen in all places throughout all directions, and to render luminous a hypothesis so monstrously benighted.

The account given of these luminous spots, which are neither stars nor nebulae, by Mr. Ferguson, a christian astronomer, is certainly far less exceptionable, in every

point of view, than the opinion we have recited. The system of the universe, made up as it is of individual bodies, must contain a definite number however immense, and must also have its bounds. These luminous spots, Mr. Furgison seems to suppose, mark the boundary of the visible creation: and that instead of being fluid light, they are clefts in some sort of mighty envelope, in which this visible creation is contained. Beyond them he supposes a boundless region of far greater glory, where the creator's power and magnificence is displayed in a manner of which we can now form no conception; and it is the effulgence of that region, beaming through those clefts, which gives rise to the appearances in question. This idea we remember to have long since gathered from his works; though at the same time it must be confessed that it is an opinion very indistinctly stated, and appears to be marked with as much hesitation as indefiniteness.

We would not be understood as expressing an unqualified approbation of this hypothesis (if a statement such as we have made may be called so,) because it is here contrasted with another far more exceptionable. It is certainly a matter too far removed from the reach of human investigation, to allow of any thing better than conjecture on the subject; nor is it possible to frame even a conjecture not liable to difficulties peculiarly its own. But that which gives to the conjecture, or rather hint, of Mr. Furgison (and multitudes of others for ought we know may have embraced it,) a superior degree of interest, not to say of PROBABILITY, is the surprising coincidence between this view and the mythological histories or representations preserved among many and far distant nations relative to the creation of the universe and the fall of man.

The following account of Pagan cosmogony, as represented by the far famed 'mundane egg,' is extracted from that very excellent (though unhappily not unexceptionable) work, 'the EDINBURGH ENCYCLOPEDIA.' The article as there found is rather too long to admit of its introduction into this work, though in every other respect the scarcity of copies in our quarter of the world would preclude the necessity of any apology for so doing. Availing ourselves, however, of all the important ideas there exhibited, and of the very words of the writer, when considerations of brevity do not dictate otherwise, we hope not only to amuse our readers by a display of the remarkable coincidence be-

tween the theory of a much respected astronomer and the belief of ancient times; but also to instruct him, by furnishing another, in addition to the many evidences how strongly the distorted mythology of paganism confirms the great facts of the christian revelation.

Throughout almost all Asia we find various traditions of the egg and serpent, all of which appear to have had one common origin, intending to convey an idea of the creation of the world, of which an egg was the emblem, and of some important agency effected upon it by the serpent. We learn from Porphyry and others, that, from a remote antiquity the formation of the world was represented by the figure of a serpent, with an egg coming out of its mouth, and that this egg *was the world itself*. The reverses of the Asiatic medals and coins generally have a reference to the religion of the places where they are struck; and on that of a medal of ancient Tyre, is to be seen an egg, with a serpent folding its body round it, *supposed* to represent the incubation of the mundane egg by the serpent. We are expressly told by Philo Byblius, the translator of the Phœnician Sanchoniathon, that the serpent was called by the Phœnicians, the good genius; and he adds, that he was the same with the Egyptian Cneph, whom the inhabitants of the country of Thebais, according to Plutarch, acknowledged as the unbegotten and immortal God. We find, however, notwithstanding this opinion of Philo, that the mundane egg was commonly represented by the ancients, in conjunction with the Egyptian Typhon, considered as the same with the Pluto of the Greeks, and the evil demon, or devil, of the Egyptians, of which the hieroglyphic was a serpent having an egg in its mouth, or the egg and serpent round it, as on the Tyrian medal. Considering then that the ancients often flattered and caressed their *evil* demons through fear, as also that they often retained symbols long after the true application of them was lost, especially in countries remote from the original seat of man, it is by no means unreasonable to insist that both the above hieroglyphics actually represented the serpent attempting to *destroy* the egg (to devour or to crush it,) though the original meaning may have been lost not only to Philo, but to the Tyrians themselves. This conjecture will be found to amount to certainty, when we advert to the interpretations given farther to the east, the

quarter whence all the mythology of Europe and western Asia was undeniably derived.

The mundane egg we find to be employed as the symbol of creation, by the Bramins of India, the Japanese, and other nations. The great Bramin poet, Vyasa, has the following passage in the *Brahmanda*, the egg of *Brahma*, who delivered it in the following terms, to the sages who came to consult him on the formation of the world. "A golden egg was produced, blazing with a thousand suns, in which was born *Brahma*. He having dwelt in the egg, through revolving years, himself meditating on himself, divided it into two parts, and from these halves formed the heavens and the earth." The breaking of this egg is ascribed to Mahadeva, or the destroyer. Kæmpfer says, that in the temple of Daiboth, at Meaco, in Japan, there is the representation of the mundane egg, opened by the sacred steer, upon which the world issues forth.

In the mythology of Persia we are taught, that Oromazes springing from the purest light, and Ariman from pitchy darkness; these two are, therefore, at war with one-another. Oromazes made a number of gods, the authors of all the virtues, whom he placed in an *eggshell*; but Ariman likewise made the same number of contrary dispositions to oppose them, who breaking a hole into *this beautiful and glazed eggshell*, bad things came by this means to be mixed with good. "But" continues the ancient detailer of this system, "the fatal time is now approaching in which Ariman must himself be utterly destroyed, when the earth, being made plain and level, there will be one society of mankind, of one speech, and all made happy."—This happy change, the magi said, was to take place at the end of three thousand years.

In the *Zendavesta* of the Persees, Guebres or fireworshippers of India, descendants of the ancient Persians, their supreme deity is called Ormista, and is said to have accomplished the creation in six days. For some time after the creation, man is said to have lived in great happiness; but at last the world was corrupted by a demon called Ariman. This demon had the boldness to visit heaven, whence he came down to the earth in the form of a *serpent*, and introduced a set of wicked beings called Karsesters.

Transferring our inquiries to Europe, we discover among the western nations undeniable instances of the same sym-

bol, though, as might be expected, divested of almost all traces of its original application.

According to Pliny, the ancient druids wore about their necks, as a badge of office, a crystal ball or egg, of an oval shape, which was enchased in gold. "I have seen, (says Pliny) that egg; it is about the bigness of a moderate apple; its shell is cartilaginous incrustation, full of little cavities, such as are on the legs of the polypus."—The account he received of this extraordinary egg was, that it was produced by the joint saliva of a cluster of snakes, interwoven and twined together; and when it was found, it was raised up into the air by the hissing of these serpents; and was to be caught in a clean white cloth before it fell to the ground. The person who caught it was obliged to mount a swift horse, and to ride away at full speed, to escape from the serpents, who pursued him with great rage, till they were stopped by the water. The method of ascertaining the genuineness of the egg was no less extraordinary. It was to be enchased in gold; and if genuine it would swim against the stream. Mason, in his *Character*, has followed the above account:

———"But tell me yet,
From the grot of charms and spells,
Where our matron sister dwells,
Brennus, has thy holy hand
Safely brought the druid wand;
And the potent *Adder-stone*,
Gander'd 'fore the autumnal moon!
When in undulating twine,
The foaming snakes prolific join:
When they hiss and when they beat—
Their wondrous eggs aloft in air;
Thence, before to earth it fall,
The druid in his hallow'd pall
Receives the prize,
And instant flies
Follow'd by the envenom'd brood,
Till he cross the crystal flood."

This stone, or egg, was highly prized, both as a charm and as a medicine. And to this day, throughout the south-west of England, and in Wales and North Britain, there are manifest traces of this old superstition. Hence the "*Glain-Neider*," or *serpent's glass*, so common as an amulet throughout the county of Cornwall, to produce which the natives pretend to have a charm when they find a snake asleep. Camden tells us that "in most parts of

Wales, and throughout all Scotland and Cornwall, it is an opinion of the vulgar that about midsummer eve, the snakes meet in companies, and by joining heads together and hissing, a kind of bubble is formed, which the rest by continued hissing, blow on till it passes quite through the body, when it immediately hardens and resembles a glass ring; which, whoever finds, shall prosper in his undertakings." These they call *Gleinu-Nadroeth*, or snake-stones. Carew in his survey of Cornwall gives much the same account, and adds that water in which the stone has been infused, is supposed, upon being drank, to prevent the effect of poison from a snakebite.

A great number of these crystals are still to be seen in the highlands of Scotland. They are known by the names of *Clach-Naithir*, adder-stone, and *Glain nan Druidh*, Druid-glass; and to this talisman the natives ascribe every power short of raising the dead. To its efficacy they have recourse in any alarming case of distemper, whether of man or beast, and will sometimes ride 40 or 50 miles for one of these glass physicians. Munroe, in his account of the Western Isles, 1703, says that "the M'Intoshes of the Isle of Arran, carefully keep a green stone of a globular shape, as big as a goose's egg, the virtue of which is to remove stiches and to swear upon." Similar accounts are on record, of some parts of Ireland, and of Germany; only the vulgar Germans ascribe its origin to what they call a serpent-ant. Such is still the importance attached to the adder-stone, which we find was yet more highly venerated through western Europe, in the days of the elder Pliny.

Thus we find that the idea of the creation of the world has been transmitted down from the remotest ages, by the symbol of an egg. Thus it was among the Japanese, Brahmins of India, Egyptians, and Phœnicians. Among the nations of Europe we find the same symbol, though from the remoteness of their situation, the revolutions by which they were brought there, and the unfriendliness of barbarism to correct tradition, we cannot be surprised that while the symbol is retained, the fable, or if the reader will, the *moral*, should have long since perished. Still, however, we have the *egg* in connexion with the *serpent*; unquestionable evidence of the origin of the symbol!

It now becomes a question of importance to consider what kind of agency the serpent was originally supposed to employ about the *mundane egg*. Was he designed to

represent the creator, and therefore looked upon as a good genius? or was he regarded as an evil genius, and the *destroyer* of the egg? In order to arrive at just conclusions upon this point, it will be necessary to leave the "druid-stone," whose warmest admirers probably knew nothing of its original meaning, and to attempt settling the matter according to the views of the eastern nations from whom the hieroglyphic was derived, and whose uninterrupted civilization, and constant residence near the original habitation of man, must render their traditions more perfect and less suspected.

And here it cannot but be acknowledged, that the nations, western as well as eastern, *did* yield their homage to the serpent, as to something sacred, and even divine.—Thus in the druidical temple of Abury, in Wiltshire, the circle of large stones which forms its circumference, is terminated by the figure of a serpent of immense size.—Similar vestiges unquestionably of Celtic origin are still to be found in Spain. That the Egyptians worshiped the serpent is well known. Dr. Pocock was there an eye-witness of the homage paid to that reptile; and Egyptian engravings are still extant, representing such worship.—Nay further, there *are* ancient writings which represent the serpent as the emblem of a good being, who is the author of all things. Among these may be reckoned the books of Zoroaster upon the religion of the ancient Persians. Of the same kind is the 77th hymn of Orpheus, ascribed to Onomacritus, in which the serpent is addressed, in the first instance, in terms corresponding to the nature of the animal, and to the horror which he excites; but at the same time, there is given to him the title of *generator of all things*. It is he *who gives life to men—who governs them—he is the meek, the great Jupiter*. "After having quoted thus far these very ancient hymns, so replete with the most horrible magical incantations, we cannot" (says my author) "resist this opportunity of expressing our agreement with the learned Heinsius, when he calls them **THE TRUE LITURGY OF THE DEVIL.**"

Yet notwithstanding these ancient authorities in favor of the opinion that the serpent was, in the earliest times, intended to have been the symbol of the Great Creator, we still venture to assert that the most striking memorials of antiquity concur in representing him as the *evil spirit*, the *breaker* of the mundane egg, and the *destroyer* of the

peace of the human race. For in addition to the facts that the Egyptians and Persians actually acknowledged and worshiped two principles, the good and the evil, the name of the latter of which the Persians never wrote without a mark of execration; and that the Greeks entertained the same abhorrence for Demogorgon, the parent of their serpent Python;—in addition to these facts, it may be noticed as a thing notorious, that while the Egyptian serpent Typhon was worshipped as a God, he was also looked upon not only as the author of all evil, but also as the irreconcilable enemy, pursuer and destroyer of Osiris, their good principle; and the day of his birth was always considered an inauspicious one. The death of Osiris is avenged by his wife and sister Isis, who in conjunction with her son Orus went in constant pursuit of Typhon, till at length they overcame him. The Greek fable of Apollo and the serpent Python is nothing else than a servile copy of the old Egyptian one first recited, and therefore needs no other remark than that it leads to the same estimation of the symbolic serpent.

Upon the whole, we cannot but conclude from the above facts, taken in conjunction with others mentioned in the former part of this discussion, that however fear may have at first induced flattery, and custom at length established, among some, mistaken notions as to the meaning of the symbol, yet there is clear and abundant evidence not only that the mundane egg was a symbol of this world, or rather of the visible universe, comprehending, as the Bramin poet said, a thousand brilliant suns, but also that the serpent was intended to represent the being who attempted to devour or to crush the egg, i. e. to destroy all the order and the happiness of the universe at large. All of these emblems and traditions, agreeing in the most important points, and constantly combining the serpent with the egg, have manifestly proceeded from one common source; which runing, in a lapse of ages, through various channels, in a course of prodigious extent, have been polluted, more or less, by misrepresentation and error, inseperable in such circumstances from every mode of transmission except written language. Upon these traditions, however, the book of God, unquestionably the eldest writing in the world, sheds ample and satisfactory light. By this we are soundly instructed in the doctrine of creation; the original state of innocence and happiness; the introduction of sin

into the world by Satan's assuming the form of a serpent; the consequent denunciation against him; the enmity betwixt the destroyer and Saviour of mankind; and finally in the joyful assurance of victory over the former. All these were truths which must have been more or less known to all men for some ages after the deluge; to every one of them we recognize the most pointed allusion in the mythology we have been considering, or in the explanations that have been given of it by the nations of antiquity; and we thence conclude with an assurance little short of that which arises out of the most perfect demonstration, that the history and the tradition, the fable and the facts were originally derived from the same original and *uncontaminated* source.

Thus far the writer to whom we have been all along indebted. But we cannot conclude this article without calling the attention of our readers to another interesting *speculation*, if it be no more. We mean the remarkable coincidence between the system of cosmogony taught us in these fables, and the views adopted by some modern astronomers of great name. It is an ascertained fact that the astronomical science of India, and indeed of several parts of the East, is not only remarkably correct, but has actually been and continued to be so from a very, very remote antiquity. Indeed we have every kind of reason to suppose that what we call a state of barbarism *never did exist* in these quarters; but that much of the science which was the portion of the man who at first gave names to things according to their nature, was transmitted through the antediluvian ages, and possessed by the descendents of Noah, the second father of mankind, after the general wreck. In this view there may not only be nothing unfriendly to the faith of Jesus in that mass of Indian science which philosophers of the last age laboured to turn to so ruinous an account, but rather much to illustrate and confirm the scripture history. That the Indians, among other things, were well acquainted with many of the principles, of astronomy, very soon after the deluge, cannot be contested. Take them, then, with all this knowledge, so complete and extensive, and apply their fables as imputed to Brahma, to the system of the universe, and not exclusively to our single world, as it might have well been understood by other nations who knew not of any other. In the blazing golden egg of Brahma, in which was contained such a multitude

of suns, we have something strongly analagous to the envelope of Mr. Furgison, in which is comprehended this visible creation. And as not only the Indian fable, but many of the others, represent the world as being *within* the egg, and the attempt of the serpent as being to *break through* the egg, in order to get at the world with its inhabitants, we certainly have here, though a more faint, yet a sufficiently plain indication that the fable, however diluted, is predicated on the same original view. And that consequently this view of the structure of the universe, now hazarded as novel, was really the one adopted before the flood, derived perhaps from the knowledge of our first parent, and handed down through all succeeding ages, though in language the meaning of which has been long since lost to most men.

FOURTH REPORT

Of the New-York Bible Society, adopted at their annual meeting, held on Monday, December 6th, 1813.

By the last annual report of your board of managers, you were informed of the arrival at Philadelphia of the stereotype plates for the Scriptures in English, which the Bible Society of that city had imported from London. Soon after that period, a circular address was received from their corresponding secretary, in behalf of their board of managers, mentioning the heavy cost of these plates, and the large expenditures still necessary to comple the printing of their first edition; the whole disproportionate to the state of their funds; and offering to supply other societies with Bibles from their stereotype press, at cost and charges, on receiving from them an advance of three-fourths of the value of their orders. With a view to aid that sister institution in this important undertaking, your board of managers resolved to loan to the Bible Society of Philadelphia one hundred pounds sterling; to be repaid in Bibles on the terms stipulated in their circular: and the benefaction to that amount, granted to you in 1810, by the British and Foreign Bible Society, was appropriated to this purpose.

Your board have the pleasure to inform the Society, that the amount of this loan has been repaid in Bibles from the above mentioned press, at sixty-five cents per copy; which,

considering the beauty of the type, and the superior quality of the paper on which it is printed, is at a cheaper rate than any edition of the Bible could be procured at in this country. That press has lately completed a third edition of 2,500 copies, and is entering upon a fourth. It is a subject of congratulation to christians, that this new source is opened for a permanent supply of the sacred volume to this western hemisphere, at so low a price, and to an extent commensurate with its increasing circulation.

To the six hundred and twenty-two bibles on hand at the date of the last report, there have been added one thousand bibles of the Hartford edition, which were purchased in December last; fifteen do. furnished by Mr. Thos. Collins for his subscription. In January, twenty-four French Bibles were bought of Messrs. T. & J. Swords; and five hundred and fifty-six English Bibles from the Philadelphia stereotype press were received in payment of the loan of 100*l.* sterling. Besides these, your board have ordered one thousand Bibles from the Philadelphia press, of which two hundred have been received, and the remainder are daily expected. The payment of these last mentioned will exceed the amount of the funds in the hands of your treasurer.

Since the last report, the following Bibles have been delivered for distribution: namely,

IN THE CITY OF NEW-YORK.

For the Almshouse,	- - - - -	90
— Bridewell,	- - - - -	9
— Orphan Asylum,	- - - - -	25
— Magdalen House,	- - - - -	6
— New-York Free Schools,	- - - - -	80
— Widow's Society,	- - - - -	36
— Friendly Christian Society,	- - - - -	56
— Assistant Society,	- - - - -	48
— Female Benevolent Society,	- - - - -	12
— Shipping in the harbour,	- - - - -	30
— By the managers and others,	- - - - -	963
Total in the city,		— 1355

IN THE COUNTRY.

Delivered to Rev. Mr. Finley, for Bergen county,	24
— Rev. Jacob Schoonmaker, for Newton,	6
— M. G. Warner, for North Salem,	12
Carried over	— 42

	Brought forward	42-1355
Delivered to Lt. Col. Dennis, for the U. States'		
troops on the frontiers,	-	50
— Capt. Conger, for a cartel,	-	6
— Rev. C. D. Westbrook, for Fishkill,		12
— Mr. Robert Gosman, for Kingston,		24
— Mr. David Harris, for Chenango,		36
— Mrs. Williams, for North Salem,		12
— Mr. James Chalk, for Orange county		12
— Rev. Mr. Kittle, for Red Hook,		24
— Rev. H. Axtel, for Female Bible		
Society of Geneva, gratis	50	} 130
And sold do. at cost,	80	
— British prisoners at Greenwich,		24
— Rev. Wm. Rawson for Onandaga,		12
— Capt. Bleecker, for troops at Staten		
Island,	-	24
— Rev. C. D. Westbrook, for Fishkill,		48
— Mr. Josiah J. Franks,	-	12
— Rev. Mr. Woodhull, for Brooklyn,		24
— Rev. Peter Low, for Flatbush,		12
— Rev. Mr. Boardman, for Newton,		12
— Mr. Wm. Burk, of Connecticut,		100
— Rev. C. D. Westbrook, for Fishkill,		36
— Rev. C. C. Kuyler, for Poughkeepsie,		24
— Rev. S. Chester, for Hudson,		150
— Rev. Mr. Luce, for Westhampton,		12
— Rev. Mr. Gardner, for Sagharbour,		6
— Mr. Peter Williams, to the North-		
ward,	-	6
— Mr. Hashbrook, for Esopus,	-	12
— Mr. George Gosman, for Kingston,		30
— Elder Luke Davis, for Minisink,		24
— Dr. Romeyn, for brig Galabria,		12
— Mr. James Barnes, for Wilksbarre,		
(Pensa.)	-	26
		954

Total distributed during the past year—Bibles, 2309

The whole number distributed since the organization of the society in 1809, is 8239 Bibles.

Your board feel a pleasure in again noticing the truly evangelical zeal of Mr. William Burk, of East Haddam,

Connecticut, who, in humble imitation of his Divine Master, makes it his chief delight and employment to go about doing good; disseminating in every direction, among the destitute and careless, the precious seeds of divine truth. We have reason to hope, that in these highways and hedges, where he has been engaged in sowing the quickening word of God's grace, accompanied with faith and prayer, many plants which the Lord's right hand hath planted, through this instrumentality, have been made to spring up as "trees of righteousness." Your Board have lately caused one hundred Bibles to be put at the disposal of Mr. Burk, and the sum of seventy dollars to be paid to him by your Treasurer, to assist in defraying his expenses in these pious and useful labours.

From the fifth annual Report of the Bible Society of Philadelphia, their Board of Managers appear to have taken advantageous measures for multiplying their resources, by endeavouring to promote the formation of auxiliary institutions throughout their state; offering to supply them with Bibles from their stereotype press at cost, to the full amount of their respective contributions to the parent Society.

Such an arrangement cannot fail to augment the aggregate sum devoted to this beneficent object; to engage the attention, and interest the feelings of a greater number of persons in this labour of love; to divide the work among a greater number of hands, and thereby facilitate a more extensive and more judicious distribution of the Scriptures. Your future board of managers will, it is hoped, avail themselves of the good example of that elder sister society, to pursue a similar course during the ensuing year.

From the commencement of their operations to the date of their last report, a period of five years, the Bible Society of Philadelphia have distributed 7245 Bibles and New Testaments.

Reports of the last year's transactions have likewise been received from each of the three following sister institutions, who appear to be prosecuting the good work with a zeal and activity proportioned to the extent of their means: namely,

The Bible Society of Salem and its vicinity, in the state of Massachusetts, who have, in the course of the last twelve months, distributed upwards of 150 Bibles in their

immediate neighbourhood, and who are endeavouring to increase their funds, and give a greater latitude to their operations;

The Albany Bible Society, who, during the same period, have distributed upwards of 250 Bibles, some of which were given to the soldiers of the United States' army, and some were sent to the frontier settlements: and,

The Oneida Bible Society, who have, in a little more than two years, distributed 1850 Bibles throughout eleven western counties of this state.

Not having been favoured with the sight of their last annual reports from any other Bible Societies in the United States, your board regret that it is not in their power to give you any account of their proceedings.

During the past year, an association, composed of a number of pious and benevolent ladies, and called "*The Female Bible Society of Geneva*," was formed in the town of Geneva, on the Seneca Lake. In the month of April last, they forwarded to this city fifty dollars, being the amount of their funds, to procure Bibles on the most advantageous terms. Your Board, desirous of aiding and encouraging the laudable efforts of that infant institution, resolved to furnish them with the Scriptures at first cost, to the amount of their funds, and to present them with fifty Bibles in addition. One hundred and thirty Bibles were accordingly delivered to their agent, to be forwarded to them.

In the month of June last, a number of young men of the different religious denominations in the city of New-York, desirous of promoting the distribution of the Holy Scriptures, and of co-operating with you in this interesting work, associated themselves under the designation of "*The Auxiliary New-York Bible Society*." The great accession to their numbers since their organization, the diligence and zeal, with which they appear to be pursuing their object, and the amount of funds they have already raised, are auspicious presages of their future usefulness. Though they have determined to stand on the footing of an independent establishment, they have manifested a cordial disposition to act in friendly concert with the New-York Bible Society, and to assist this elder institution with their funds, whenever such aid may be deemed conducive to the advancement of the great object they both have in view.

Intelligence, though not official, has been received of the formation of two other Bible Societies in this state; one at

Salem, in Washington County; and one at *Cooperstown*, in the County of Otsego. Similar information has been received of the establishment of a Bible Society at *Hampden*, in the District of Maine; of another in *Rhode-Island*; and of an *Auxiliary Bible Society* in *Philadelphia*.

At *Princeton*, New-Jersey, an association has been formed, composed of students of the College and of the Theological Seminary at that place, and denominated, "*The Bible Society of Nassau Hall*." In their address to the public, they state, "that a desire to manifest their sense of the infinite value of revealed truth, and the high esteem they have for the Bible, which contains that truth, was among the causes which led to the formation of their Society." It is worthy of notice, that this is the first institution of the kind known to have been formed in any of the seminaries of learning in this country, and that nearly all the students of the college are members of it. What an edifying example is here exhibited to the rising generation, when they who are to constitute the hope and the ornament of their country, thus glorify the Giver of "every good and every perfect gift," by devoting in "a free-will offering," a portion of their time and their property, to promote the diffusion of the blessed word, which reveals the only source of true wisdom, perfect happiness, and life eternal! May the sacred benevolence which has enkindled *their* zeal be communicated to the hearts of the youth in all the colleges and institutions for education in our land!

By the last report of your Board of Managers, you were informed, that they had furnished Messrs. Schermerhorn and Mills, licentiates for the Gospel Ministry, then on a Missionary tour to the southward and westward, with five hundred Bibles, to aid them in establishing Bible Societies in those regions; and that the first fruit of their benevolent undertaking, was the formation of "*The Ohio Bible Society*," at Marietta. In July last, another communication was received from these zealous Missionaries of the cross, giving an account of the distribution of all the Bibles confided to them, and of their further exertions to establish similar institutions; which resulted in placing "*The Lexington Bible Society*," in Kentucky, on a more liberal footing, and extending its usefulness, and in the formation of "*The Nashville Bible Society*," in West Tennessee; "*The Mississippi Bible Society*," at Natchez; and "*The Louisiana Bible Society*," at New-Orleans.

For this charitable work, the grateful acknowledgments of your Board have, by their order, been expressed, through the Corresponding Secretary, to their diligent labourers in the Lord's vineyard.

One of the happiest consequences of this interesting mission, is the opening a door for the dissemination of the ~~sacred oracles~~ in their own language among the numerous French and Spanish inhabitants of Louisiana and the adjacent country, where scarcely a copy of that "Book of life" is now to be found. The inhabitants of these regions, though born and educated in the bosom of a country blessed with the light of divine revelation, pass their whole lives without ever enjoying the illuminating, the heart-cheering, and quickening influences of "the lively oracles," which were ordained by their heavenly Author, to be "a lamp unto our feet, and a light unto our paths," "the guide of our youth," and "the man of our counsel."

Solicitous to supply in some measure the wants of this destitute people, your Board, some time since, appointed a committee, to inquire whether it would be practicable to print an edition of the Bible in French, and to correspond in relation to this subject with other Bible Societies. This committee have ascertained, that such an edition can be well executed in the city of New-York on moderate terms; and that nothing is wanting but the funds necessary to carry the design into immediate effect. They have recently addressed a circular letter on this subject to the several sister institutions in the United States, to the British and Foreign Bible Society, and to a number of individuals in this country, briefly stating the object in view, and the means of accomplishing it; and soliciting their advice and co-operation.

Your Board will not allow themselves to doubt for a moment of the success of so powerful an appeal as is addressed to the benevolent sympathies of Christians, by the spiritual wants of this portion of their fellow men, ready to perish for lack of knowledge. "The silver and the gold are the Lord's." It is with Him to give both the ability and the willing mind. To Him would we commit the issue of this attempt to glorify his great name, in the faith of the Divine promise, that "they who put their trust in him shall not be confounded."

The whole number of Bible institutions in the United States, known to your Board, is twenty-seven.

Though during the present war, your Board have not received any communications from *The British and Foreign Bible Society*, they have, however, obtained a view of their *ninth report*, adopted at their meeting in May last. In contemplating the munificent liberality with which this stupendous institution is supported by all ranks of men of every denomination of Christians in Great Britain; the immense extent of its operations through the greater part of the inhabited world; the multitude of the associations for circulating and translating the Scriptures, to which it has given rise, in various parts of the earth; the liberal support and encouragement which it has afforded to such associations; the Catholic "unity of the spirit, in *this* bond of peace," which it has so largely contributed to promote and cherish throughout Christendom, and which national hostility has not been able to extinguish; we want words to express our admiration of this wonder of the age, and we are constrained to exclaim, truly "this is the Lord's doing, it is marvellous in our eyes." In the course of the last year, the receipts of the British and Foreign Bible Society amounted to 1,75,450 *ls.* sterling.* Upwards of 255,000 sterling of this sum was contributed by auxiliary societies, of which seventy-five new ones were formed in Great Britain in the last year. From the 31st February, to 31st December, 1812, the parent society issued 81,319 Bibles, and 121,262 New Testaments: making the total quantity from the commencement of the institution, 221,734 Bibles, and 412,785 New Testaments, exclusive of those circulated at the charge of the society in various parts abroad.

Among the occurrences of the past year, in relation to Bible institutions in the transatlantic world, your board have the satisfaction to notice one of no ordinary interest. It is the establishment of a Bible Society in January last, at St. Petersburg, not only with the sanction, but by the formal authority of his majesty, the emperor of Russia, who, though closely occupied at the time with the most important political and military concerns, gave the proposed plan of this institution his deliberate attention; the result of which was, the expression of his cordial approbation, accompanied with a gift of 25,000 rubles, and an annual subscription of 10,000 rubles. This imperial ex-

* About 310,000 dollars.

ample was, with emulous zeal, followed by liberal contributions from men of all ranks and classes in that empire. It may not be unedifying to quote the words of the British and Foreign Bible Society, giving an account of the first meeting of this institution at St. Petersburg.—“It was truly delightful to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, Armenians, Catholics, Lutherians, and Calvinists; and all met for the express purpose of making the Gospel of the grace of God sound out from the shores of the Baltic to the eastern Ocean, and from the frozen Ocean to the Black Sea, and the borders of China, by putting into the hands of Christians and Mahometans, of Lamites and the votaries of Shaman, with many of the heathen tribes, the oracles of the living God. Here we had another proof of what the Bible can do, and of the veneration which all Christians have for this blessed book. It is the standard lifted up by the son of Jesse, around which all its followers rally, in order to carry it in triumph over the whole globe.”—“The committee of the Petersburg Society have commenced their operations with much spirit and harmony, and were diligently employed in concerting measures for the formation of branch-societies in the chief cities of the empire.”

A Bible Society has lately been instituted at Abo, in Finland, which is likewise supported by the princely patronage of the Emperor of Russia; and a stereotype edition of the Scriptures in the Finnish language was printing, under the superintendence of the academy of sciences at St. Petersburg.

A Bible Society has also been formed at Presburg, in Hungary; one at Zurich, in Switzerland; and one at Stuttgart, the capital of Wirtemberg. This last mentioned is patronized by the sovereign of that kingdom. Bible societies have likewise been instituted in each of the following places:—Frankfort, Oznabruck, Lubeck, Altona, and Swedish Pomerania.

All these institutions may justly be considered the offspring of the British and Foreign Bible Society; and they have all experienced the fostering bounty of that munificent parent.

The translation of the Scriptures into the oriental languages in India and China, is making rapid progress.—The late loss by fire of many valuable materials and im

portant manuscripts at the printing establishment of Serampore, is fast repairing, and is more than made up by liberal contributions in money and materials, which this dispensation of an all-wise Providence has called forth in several parts of the world.

In addition to the auxiliary Bible society at Calcutta, instituted two years ago, one has since been formed in the island of Ceylon, called "*The Columbo Auxiliary Bible Society*," whose immediate objects are, to ascertain the number of persons in that island professing the Christian religion, and the languages most familiar to them, in order more effectually to supply their wants.

The Treasurer's account hereto annexed, will exhibit the pecuniary transactions of your board during the past year. The small ballance in his hands will not suffice to pay for the Bibles already purchased. In the mean time, the opportunities for gratuitous distribution of the Scriptures are increasing, with the increased sense of their importance, produced by their being more extensively circulated and read. Besides the wants of the destitute in our immediate vicinity, those of our adopted fellow-citizens to the southward, and of the adjacent regions, among whom there is an absolute "famine of the words of God," are now calling out to us, by a loud voice of Divine Providence, "Come over and help us."

Men and brethren! Can you behold this spiritual need of your fellow-creatures, and "shut up your bowels of compassion against them?" The pressure of the times is indeed heavy, and the claims on your benevolence are already numerous and increasing. But can there be any object more deserving of your Christian charity, than that of dispensing the bread and the water of life to perishing sinners? Has a kind Providence blessed you abundantly in your basket and your store? Remember that to whom *much* is given, from him *much* will be required: "Freely ye have received, freely give." Have you but little to spare? "The Lord accepteth according to what a man hath." He who made such honourable mention in his Gospel of the widow's *two mites*, and who has declared that "a cup of cold water given in his name shall not lose its reward," will surely not withhold his blessing from those who become "fellow-workers with Him," in contributing to supply poor sinners with the rich treasures of "his word, which is able to save the soul through faith."

that is in Christ Jesus. Let us then be excited to renewed exertions in this glorious work, in order to replenish the exhausted funds of the society, and to enable it to effect the important designs in contemplation. We are groaning under the desolating scourge of war: come, then, and let us present upon *this altar* a portion of our substance as "*a peace-offering to the Prince of peace.*" Who can tell, but for *his own name's sake*, his righteous anger may be turned away from us, and that he may again smile upon us, and upon our land, and bless us with the return of peace upon all our borders, and cause us to "sing of mercy as well as judgement." Let us not be weary in well doing: for "in due season we shall reap, if we faint not."

By order of the Board,

JOHN E. CALDWELL, *Cor. Sec'y*

New-York, Nov. 29, 1813.

A HINT TO CONGREGATIONS.

Few points have been so fully or so extensively ascertained as the tendency of the gospel of the grace of God to ameliorate the condition and exalt the intellect of man. Upon a fair comparison of class with class, and numbers with numbers, it will be readily seen that the most boasted epochs of Pagan liberty and science never furnished a tenth or a twentieth part of the happiness and intelligence which we find now diffused among the community at large in every christian country. Only let the rhetorical flourishes of ancient orators, and the partial and impassioned declamation of modern historians be thrown out of the account—let the estimate be formed upon those numerous and well defined pictures of life and manners which the poetry, the essays, the letters of antiquity supply, and we dare to say that even *then* and *there* where liberty was boasted and where science grew, there was but a very small proportion of that happiness, and the mass of men enjoyed but little of that consideration and boasted but little of that intelligence which are now so commonly diffused. "*Odi profanum vulgus et arceo,*"* appears to have been the usual sentiment and conduct of the few orators and statesmen and poets whose concentrated light seems to us

* I detest the ignoble vulgar and drive them from me.—Horace

at this distance to throw unequalled splendour over the age in which they lived. The mass of men were uninstructed, undignified, unadorned; and were employed merely as tools to subserve the ambition or pride of the few, who repaid them for their drudgery by expensive shews, or cherished their self esteem by proud and costly monuments erected to give dignity and grandeur to the commonwealth, and by which, of course, every individual, as a part of the nation, found his own standing to be remarkably advanced.

The mere man of earth will no doubt suppose that he has accounted sufficiently for the present ameliorated state of things by taking into the account the advanced state of the sciences, the diffusion of just principles with respect to civil liberty, and above all the invention of the noble art of printing by which knowledge may be so cheaply and rapidly diffused. It would be acting neither a liberal nor indeed an honest part to deny to any of these particulars the full credit of their appropriate influence in this matter; but we apprehend that viewed in any other light than as instruments in the hands of christian nations, and as wielded under the guidance of christian principle, they neither did nor could contribute very materially to this mighty revolution. And one proof is this:—Neither in Europe nor in Asia has science contributed greatly to the exaltation of the mass, where christianity has little influence: and in Europe, the great theatre of both christianity and science, the advantage we have named will be every where found to present about a just proportion to the degree of evangelical light and real piety that prevail in the community at large. Christianity itself, considered merely as a national establishment, or professed with little intelligence and less feeling, will have but as little power to operate. It is upon the *individual* that its influence is direct; it is upon the individual that it confers enlargedness of heart, brightness of perception, and dignity of mien. Its more diffuse operation on the habits and modes of thinking in a country depend entirely upon the social principle of our nature, and like every other general cause which operates in this way, its influence may be accelerated or retarded, extended or restricted by a thousand nameless circumstances.

Taking then the individual as the best mode of defining the influence of christianity, it is not more than justice to

say that in every country—in our own country, the maxim will be found to hold universally true, that in proportion as evangelical light and christian principle prevail, the individual rises above others of his order fully as much in point of understanding as in point of morals. Compare the mass of the religious world with other men; let the standing, the opportunities, the natural talents be equal; and let any man whatever, we care not who or what he be,—let any man undertake honestly to say, which most effectually commands his confidence and bows his heart. Balance the statesman and soldier who follow Jesus Christ, against their respective fellows. See who confers most lustre on the bar, or on the chair: Look out among your acquaintance for farmers and mechanics.—And when upon men of equal standing and of the same pursuits, in all these instances, the judgment has been passed, descend to the miserable hovels of our tenantry, and *there*; where no factitious character can be supported, where foreign circumstances can operate less than in most other cases, *there* let the judgment be determined how much more intelligence, how much more neatness, how much more simple dignity of character the religion of the Lord Jesus has diffused among its votaries, than is to be found among their equals who have not this advantage.

These things too in our own country! where it must be confessed that opportunities of christian illumination and improvement are defective in a lamentable degree. We have not only multitudes who walk unworthy their dignified profession, but we have every disadvantage to grapple with from the want of ministers, from the want of books, from the want of catechetical instruction.....we have to grapple with almost every disadvantage under which childhood, or the community, or the ministry itself can be placed, when we would attempt to shew what christianity *can do* towards the exaltation of the character as well as privileges, the intellect as well as heart of humanity at large.

It should be the labour and the pride of every christian church and of every christian man, to glorify their master by evincing to the world the supremacy of the excellence that dwells in his religion; and every mean by which they can hope to raise their own character, to form to intelligence the minds of their little ones, and to confer light and

dignity upon public ministrations, should be unhesitatingly embraced and assiduously followed out.

BOOKS, BOOKS are wanted in our quarter of the world to an incalculable amount. The ministry, the people, the very children of the church, are meagre in understanding and lean in heart, through the want of those whetters of genius and of appetite. As it is, in part, the design of "THE ALMONER" to assist the religious community in supplying this lack, by giving notice of all that is new, and all that is valuable, as soon as it comes to hand; it may not be improper, before we enter on this department of our work, to lay before the churches something like a general plan upon which the poor may be furnished judiciously and abundantly at a very small expense, while the wealthy in contributing to the promotion of the object by a countenance easily given and a contribution not so much as felt, will be providing a means of family instruction and of self-improvement, in the very act of extending an helping hand to those who without their aid would scarcely have the skill or courage to undertake the object for themselves.

The scheme we have in view is the establishment of congregational libraries on the circulating plan. It is presumed that our readers are in general so well acquainted with the principles of those institutions as to require no illustration of them here. Let it suffice therefore to remark that an original subscription of about five dollars, and an half yearly contribution of from seventy-five cents to a dollar, might soon be made to answer every desirable purpose. The original subscription might be made returnable to a member when he relinquished his share, and nothing retained by the company but the annual contributions, which would be but a light compensation for the wear of books, and for the benefit derived from them.

It is a moderate calculation to suppose that if the plan were generally adopted, there would be found among the members of every congregation, together with other persons in the neighbourhood, as many as twenty-five families willing to embrace such a mean of promoting their best interests. The price of shares for twenty-five families would produce \$125 worth of books, or about 80 volumes at an average cost, at the very first institution of the society. And fixing the annual contribution at \$1 75, or 87 1-2 cents the half year, the sum of \$44 per year might be devoted to the perpetual increase of the stock. In ten years therefore a society of 25 families might be furnish-

ed with books to the amount of \$560; which should they never be increased, would furnish a generation with an inexhaustible fund of the best instruction, and most innocent amusement. In this way *the best* books might be cheaply and plentifully procured; whereas they generally cost more than individuals are willing or perhaps able to spare; so that it turns out to be the effort of a lifetime to purchase so much as a copy of a single work that may cost from 10 to 20 dollars.

The bounds of the Transylvania Synod of the Presbyterian church, and of the Prebyteries respectively which form the highest judicatories in this quarter, under the Associate and Associate Reformed Synods, are much about the same. Supposing then that within these bounds the organized Presbyterian congregations of every name, form together about 100, and that each of these, together with persons of the neighbourhood who love to read or to have their children read, could furnish a society of 30 members, the result would be that within the bounds of the Transylvania Synod, or, which is the same thing, of the Associate Reformed Presbytery of Kentucky, there would be bought at once, upon the institution of these libraries, books to the amount of \$15,000, and the annual contribution of \$1 75 upon a share would produce yearly an additional increase of \$5,250, making in ten years an aggregate amount of \$67,000. In twenty years the amount would be \$120,000. What an immensity of light might be thus diffused, in a very little time among a very great mass! How easy to procure for the rising generation inducements to enlighten the understanding and to amend the heart!

The above estimate is so far from being exorbitant that it falls far beneath the truth. There are in fact within the bounds mentioned about seventy Presbyterian clergymen of the three denominations. Most of these have double charges; many of them three or four; and in addition to all these there are fully as many vacant congregations, some of them equally strong, and in every respect as able to act upon the plan. It would not then be unfair to assume that there might easily be formed two hundred societies; that these upon an average would contain twenty-five members, when once the plan became common, and its tendency obvious. Instead therefore of 15,000, it might be \$25,000 at the start. Instead of 5,000 per year it might be nearly 9,000. This calculation moreover is predicated

upon the present shattered state of the churches. But if the measure tended to train youth, to invigorate manhood, to enliven old age; and above all if it put into the hands of the ministry a mean of rendering their services more interesting and efficient, we are authorized to calculate that ten years more would treble the numbers and strength of such societies; and that their adoption by other denominations of the west, might soon render the aggregate of monies thus expended about a million of dollars, by which every body would be benefited and nobody oppressed.

We reserve for a future paper a more minute examination of the practicability of this plan; as also of its bearings on individual families, individual congregations, and individual ministers. But we cannot close this number without remarking that, if the supremacy of christian principles and of christian character, even under very unpromising and depressing circumstances, be such as has been stated, then there is no calculating the results which the well directed zeal of two or three dozen men might contribute to produce by exerting themselves to put into the hands of the community a great abundance of well chosen works. Let them only present that variety which will fascinate the young, and that novelty which will stimulate all; let them be so chosen as to embrace not simply a little circle of catechetical and elementary truth, but that splendid, that prodigious, that ever-varying round which the science of theology when rightly understood presents; let them be calculated to warm the hearts and invigorate the genius of the christian ministry; let them present so many fascinating objects as to render the rising generation a race of *reading* christians; and it requires no spirit of prophecy to predict that with the ordinary blessing of Almighty God on the means of his own appointment, the churches of the west, now spiritless and disjointed, and unfruitful, but nevertheless though "cast down, not forsaken,"—this church of the west now "shorn of her beams," will speedily "look forth as the morning; fair as the moon, clear as the sun, and terrible as an army with banners."

(To be continued.)

NOTICES OF THEOLOGICAL WORKS.

William Essex, junr. and Co. have just imported and are now offering for sale at their store, Lexington, Ky. at very reasonable prices, a large collection of books.—Agreeably to our prospectus we shall occasionally give a short account of some of the most valuable in this and other assortments to which we may have access. We begin with

An essay on the Inspiration of the Holy Scriptures of the Old and New-Testament. By John Dick, of Glasgow. 227 pages, 12mo. first American from the second British edition, price \$1 12½.

The present age is, and has been marked by the influence of infidel principles, not only among avowed infidels, but also upon many of the professors of the christian religion. The bold opposition made to some doctrines of revelation renders many professed christians ashamed or afraid to avow them without at least such qualifications and changes, as shall smooth their asperities and lessen their apparent incredibility. "In some instances such concessions are made, as amount to a complete surrender of the point in debate. The inspiration of the scriptures is an article of our faith against which infidels have directed all the arguments which their ingenuity could furnish, and all the abuse which their malice could invent. What is the consequence? Many professed champions of christianity seem to have concluded that the article is not tenable, because it has been furiously assailed; and accordingly they have abandoned it wholly, or in part, to the enemy. Few writers, indeed, who now undertake to defend the cause of revelation, hold the plenary inspiration of the scriptures. That idea has become unfashionable; it is classed with other opinions of our fathers, which are exploded as the fooleries of enthusiasm, and superstitious credulity: and he only is supposed to think rationally on the subject, who looks upon the sacred books as partly human and partly inspired; as a heterogeneous compound of the oracles of God, and the stories and sentiments of men. There are even some, by whom this partial inspiration is denied, and the scriptures are regarded as the writings of faithful but fallible men, who had nothing to serve them from error but the accuracy of their information, and the integrity of their hearts. The spirit of infidelity is working among christians themselves."

Against this very general tendency to yield and yield and accommodate, till not only the spirit, but till the very form of christianity is given up, the book before us is directed. The great point maintained is, "that the Bible is the infallible word of God;" and is not only a sufficient, but also the *only* rule of faith and obedience. A number of competent judges on both sides the Atlantic have declared that the work is exceedingly well executed. It possesses one great excellency--The understanding and the heart are equally addressed; and while the arguments produced are level to the capacity of every person of common understanding, they are such as must *command* the attention of the most improved mind.

The work is arranged under the following heads: 1. The nature of inspiration, or the sense in which the scriptures are inspired. 2. What books are acknowledged by the christian church as inspired, and why a divine origin is attributed to them alone. 3. A statement of the various arguments by which the divine authority of the Old and New Testament is maintained. And, 4th, the principal objections of infidels against the divine authority of the Bible answered.

From the argumentative part of the essay we cannot with any degree of justice to the subject or the author, give any extracts. Let the work itself be procured and perused. It will repay all your labour and all your expense. It will furnish the sincere christian with a *reason* for his faith. By having it by you, christian friend, you may, by the blessing of heaven, be the happy instrument of saving a beloved wife, or a beloved husband, or a beloved child, or a kind and really useful neighbour, from the bottomless gulf of infidelity.

From the conclusion we shall give a few paragraphs.

"If the scriptures be a revelation from God, and satisfactory evidence of their inspiration have been produced, it is incumbent upon all those, to whom they are presented, to receive them as divine, and to submit to their authority. The case is not the same, as when we are called upon to embrace a system of philosophical or political opinions.—We may be under no obligation either from duty or from interest, to decide for such a system or against it; it may be a matter of no consequence whether we assent to it, or deny it. But not to receive the scriptures, which are the words of eternal life, and have been announced by God

himself to the world, as a revelation of his will, is at once to treat his authority with contempt, and to do the highest possible injury to ourselves.

Infidels may plead, that the evidence of their divinity is not so clear and convincing, as to be the foundation of a rational assent. Its sufficiency or insufficiency cannot be determined by their asseverations, or by ours, but must be ascertained by an attentive consideration of its nature. It is certain that far less evidence is accounted sufficient in many very important affairs, and that an unbeliever will risk his fortune, and even his life, in an undertaking, for the success of which there is not half the evidence, which we have for the inspiration of the scriptures. Why is he so easily satisfied in the one case, but so delicate and scrupulous in the other? If he says, that when a greater interest is at stake, greater caution should be exercised, we grant the observation to be just; but we maintain, that the strength of the evidence in favour of revelation, bears an exact proportion to the superior importance of the case; and we refuse to accept of the apology as sincere, because no other part of his conduct accords with this affected concern for the welfare of his soul. Did he discover a desire to know the truth, a solicitude to please God, a trembling anxiety with respect to futurity, a fear of every mistake, and every action which might prove fatal to his happiness, we might attribute his objections to the evidences of the gospel, to a dread lest he should rashly take a step, which he would afterwards have cause to repent. But he who laughs at all religion, minds nothing but the present world, spends his days in the chase of pleasures or of honours, and bestows his whole attention and care on his body, insults our understandings when he tells us, that it is from an apprehension of the consequences in another state of existence, that he does not embrace christianity.

It is in vain that the adversaries of the scriptures allege in their defence, that even on the supposition of their divine authority, they are excusable in not receiving them, because they cannot perceive the force of the evidence in their favour. We are told that our understandings are not in our own power, and that if our minds happen to be so constituted, as to be incapable of discerning truths which are manifest to others, their dulness or incapacity may be called our misfortune, but ought not to be imputed to us

as a crime. But the declamations of infidels, and of some others, on this favourite topic, are loose and inaccurate.—We shall not dispute that the mind is passive in the reception of many of its ideas. There are certain propositions which shine with their own light, and convince all, whether willing or unwilling, of their truth. But there are truths, on the other hand, the perception of which requires attention, freedom from prejudice, a disposition to learn, humility, and the absence of vicious propensities. If these qualities be wanting, the truth may not be perceived, but in such a case the person is undoubtedly culpable. The evidences of the divinity of the scriptures are very strong; but it is possible for one to take a hasty or partial view of them, to listen only to the arguments on the opposite side, to come to the consideration of them, with a mind prepossessed by unfair and insidious representations of the subject, and to wish that one may find them not satisfactory. That a person thus predisposed, was not satisfied, could excite no surprise: It would be manifestly his own fault, that he was not convinced; and his unbelief would most certainly be criminal. We hear much of the candour of infidels, not only from themselves, but also from some who bear the name of christians, but in the excess of their charity injure the cause, which they profess to defend. But setting aside the proofs, which might be brought from the writings and conversation of infidels, that candour is a virtue to which they have no claim, at least in opposing revelation, I beg the reader to consider, that the scriptures to which we are now at liberty to appeal as an authority, assure us, that no man can be candid in rejecting the truth. They trace unbelief, not only to the darkness of the understanding, but to the corrupt passions of the heart. It is the offspring of pride, of vanity, of covetousness, of sensuality. At the same time, they declare, that every honest and upright man, every man whose mind is purified from prejudice and lust, if he be not already satisfied, shall finally be convinced, that the doctrines of the christian religion are divine. “If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.”* Infidelity is the effect not of physical, but of moral causes; it is not a misfortune, but a crime; and a crime too, of an aggravated nature.

* John vii 17.

How much happiness do infidels lose by rejecting the gospel? I know, indeed, that they are of the contrary opinion, and that the scriptures are represented by them, as imposing a variety of severe and unreasonable restraints. But the ideas which they have formed of the unpleasant and gloomy nature of a religious life have no foundation but in the arbitrary associations of fancy. Modes of life, which appear very insipid, and even disagreeable, have sometimes hidden sources of satisfaction, which cause them to be highly relished by those, who are actually engaged in them. It is analogous, therefore, to our experience relative to other things, that a virtuous life should have charms, which more than compensate for all the sacrifices which it demands. It is worthy of remark, that none complain of the restraints imposed by revelation, but those who have not submitted to them; we hear not a single murmur from those who have. Is not this a proof, that the severity of religious discipline is wholly imaginary; and that such a notion originates in a licentious, dissipated turn of mind, which must disqualify any person who is under its influence, for judging impartially of the evidences of the scriptures?

Does the infidel boast of his pleasures? The believer does not boast of his; but he is cheered and made happy by them, in the intervals of solitude, when the former experiences a dreadful vacuity, or his joys are succeeded by the stings of remorse; in the season of affliction, and the hour of death, when *his* past crimes, rising like so many ghosts from the grave of oblivion, encompass him with terrors, and an opening eternity presents to his view the unutterable horrors of despair. What are the hopes of infidelity, even in a time of health and prosperity? It has none, except this poor, grovelling, fluctuating hope, that life shall be protracted a little longer, and that to-morrow shall be as this day, and much more abundant. Whether there be a state beyond the grave, it is unable with certainty to tell; it is afraid to inquire, from a misgiving of mind, which it strives in vain to overcome; or, if it ape the language of religion, and speak of that state with confidence and expectation, it is in those moments, when its nerves are braced, its spirits are elevated, its blood flows with a full and regular tide, and the supposed distance of death allows the coward to put on the airs of a hero. The hope of the believer stoops to no sublunary object, but terminates on

felicity too great to be conceived, and too sublime to be enjoyed, in this state of imperfection. He expects to triumph over death, to survive the present system of things, to prolong his pleasures through an endless duration.—His eye brightens, as he approaches the last term of life; he welcomes the pang of dissolution. The infidel affects to pity the christian, but in reality there are moments when he envies him. The christian never envies the infidel, but at all times he thinks of him with the most tender pity.

The consequences of rejecting the scriptures, on the supposition that they are divinely inspired, are serious and alarming. In this case, the threatenings against the unbelieving and impenitent, will be found to be no vain terrors, no bugbears contrived by priests to keep the silly, unsuspecting multitude in awe. Infidels may make damnation their sport, but by all their arts they shall not be able to avoid it. It is surely a crime worthy of the severest punishment, to reject, to misrepresent, to ridicule, or revile a revelation stamped with conspicuous characters of divine wisdom and grace, and attested by wonders, which the arm of Omnipotence hath performed. If the scriptures be a revelation of heaven, the light of nature is not sufficient.—It is not sufficient for any man, whatever some may thoughtlessly and ungardedly assert; it is manifestly not sufficient for the infidel, who hath ungratefully, and contemptuously closed his eyes on a much clearer light. It cannot conduct any individual to happiness; it leaves its deluded votaries in misery. If the scriptures be a revelation from God, there is only one method of gaining his favour and a blessed immortality; and that method infidels despise. They must, therefore, suffer the doom denounced in the gospel. “He that believeth not the Son shall not see life, but the wrath of God abideth upon him.”*

These remarks are submitted to the consideration of such of the readers, as may unhappily have imbibed the principles of infidelity. Perhaps it is not so necessary to present to persons of this description evidence of the divinity of the scriptures, as to endeavour to awaken in their minds serious thoughts, with regard to their immortal interests. Infidelity, I will repeat it, is not the effect of a religious spirit, rendering men cautious, in general, what they admit

*John iii. 36

as the rule of their conduct, and in this instance, unreasonably scrupulous: it is the offspring of a perfect indifference to all religion, of a total want of concern about things invisible and future. The most cogent arguments cannot be expected to convince, while the mind is diverted by the cares and pleasures of life; but I should not despair of the conversion of the most determined enemy of revelation, if he were once brought in earnest to inquire how he might please God, and be forever happy. He would soon discover that no religion but the gospel can furnish an effectual antidote to his fears, and a solid foundation to his hopes.

To persons in the outset of life, the arguments of infidelity are addressed in circumstances peculiarly favourable to their success. Men, whose minds are sobered by time and reflection, are not so apt to be misled, unless some occasional cause lend its aid to warp their understandings. But there are two disadvantages of youth, to which the reasonings of unbelievers are indebted for the fatal influence often exerted on the mind at that period, immaturity of judgment; and the strength of passion. The young, indeed, are much disposed to overrate their own talents and acquirements, and to think themselves competent to the investigation of the most difficult questions; while the scanty measure of knowledge which the greater part of them possess, and the limited information which the most diligent can be supposed to have attained, disqualify them for encountering on equal terms the champions of irreligion, versed in all the arts of sophistry and deceit.— They cannot comprehend all the bearings and relations of the subject in debate. The glare of eloquence dazzles their eyes, and the high tone of affirmation overawes and silences them. At the same time, the opinions which are urged upon them with all the confidence of truth, accord too well with the natural propensities of their hearts.— Their warm temperament can ill brook the cold maxims of morality, the teasing restraints of religion. Entering upon a gay scene, where pleasure presents itself in many a tempting form, and woos them by every alluring art, can it be expected, that they will sit down calmly to examine the arguments which are intended to prove, that they may yield to its solicitations with innocence and safety? By those who long for the fair fruit of the forbidden tree, the

authority which repeals the prohibition to taste it will not be scrupulously discussed.

Let me beseech my readers of this class to pause a little and reflect, before they make a surrender of their faith. It is possible, that the arguments against revelation are not so strong as to you they may appear; it is certain, that men of faculties more matured, of larger experience and more extensive inquiry, do look upon them as inconclusive; and it may be presumed that a closer and more dispassionate consideration of them would convince *you* of their weakness and futility. Ought you not to proceed with caution, to examine with the greatest care the merits of the question, to have the evidence fully and fairly presented, before you venture to give sentence against a religion, said to have been attested by the most astonishing miracles, embraced by the wise and good in all ages since its publication, and by yourselves held sacred from your childhood? Would you not do well to inquire what is offered you in the room of that religion; with what system infidels promise to supply its place; and whether this substitute will serve better than religion, as a source of wisdom and a rule of life; will contribute more effectually to your intellectual and moral perfection?

You are now entering upon life, without having thought much of its duties, and, it is probable, having still less considered its difficulties. But life is not a mere play, a pastime for the giddy and the idle, a succession of frivolous amusements. It has serious business attached to it, and brings along with it, in its progress, many evils both physical and moral. Is it by the principles of infidelity that you will be trained for the bustling, trying scene; disciplined for the duty, the resistance, the patience, the self-command, which its varying postures may require? Will they prove a safeguard to your integrity, amidst strong temptations to falsehood and injustice? Will they support your virtue, when assailed by the blandishments of vice? Are these the principles which it would be safe to carry into the details of life, into the bosom of families; by which you would wish your nearest and most tender relatives to be governed; which you would be pleased to see reduced to practice by those, on whose good behaviour your honour, your peace, and your interest depend? Can they inspire that fortitude which nobly sustains the spirit in adversity? Have they any sovereign an-

tidote to administer against the fretting, rankling influence of pain and disappointment? What sanctuary do they open for the reception of the persecuted and forlorn? What consolation do they provide for the oppressed, the poor, the broken-hearted; for those who have been wounded by the poisoned shafts of calumny, and for those who are shedding tears of hopeless sorrow over the graves of their friends?

Of all concerns, there is none so momentous and interesting as that about which you are now called upon to decide;—whether you shall hold by the scriptures, or adopt any of the modern systems of unbelief. It is a decision for this world and for the next, as virtue or vice, the approbation or the reproaches of your own minds, if they do not lose all sensibility, and final happiness or misery will be the result of your choice. Review, then, with attention, the arguments which have been produced in favour of the Bible. Ask your reason, whether it be possible, that a book so attested and confirmed should be an imposture; and whether evidence so clear and full should be set aside on account of a few difficulties which you cannot solve, or because some restrictions are imposed, which seem to intrench upon your natural liberty. At the tribunal of free and unbiassed reason, we are willing, that the cause of revelation should be tried. Let truth and duty be the only objects of your inquiries; and the issue will be such as we wish it. “If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God.”*

With this edition of Dick's essay, there is bound up “*An inquiry into the nature and extent of the inspiratirn of the Apostles, and other writers of the New-Testament, conducted with a view to some late opinions on the subject. By William Parry,*” of Essex, England—80 pages. This essay is directed solely against the Socinian notions of inspiration: and where Socinianism has been or is propagated, these pages may be read with profit.

Essex & Co. have also for sale, “*Practical Piety, or the influence of the religion of the heart in the conduct of life. By Hanah More.*”—Price 62½ cents. Also by the same;

* Prov. ii. 3—5.

"Christian Morals"—Price 62½ cents. The first of these embraces the following subjects: 1. Christianity an internal principle. 2. Christianity a practical principle. 3. Mistakes in religion. 4. Periodical religion. 5. Prayer. 6. Cultivation of a devotional spirit. 7. The love of God. 8. The hand of God to be acknowledged in the daily circumstances of life. 9. Christianity universal in its requisitions. 10. Christian holiness. 11. On comparatively small faults and virtues. 12. Self-examination. 13. Self-love. 14. The conduct of christians in their intercourse with the irreligious. 15. The propriety of introducing religion into general conversation. 16. Christian watchfulness. 17. True and false zeal. 18. Insensibility to eternal things. 19. Happy deaths. 20. The sufferings of good men; and 21. The temper and conduct of christians in sickness and death.

The contents of *Christian Morals* are, 1. On the writers of pious books. 2. On Providence. 3. Practical uses of the doctrine of Providence. 4. Thy will be done. 5. On parable. 6. On the parable of the talents. 7. On influence, considered as a talent. 8. On time, considered as a talent. 9. On charity. 10. On prejudice. 11. Particular prejudices. 12. Further causes of prejudice. 13. Humility the only true greatness. 14. On retirement. 15. Dangers and advantages of retirement. 16. An inquiry why some good sort of people are not better. 17. Thoughts respectfully suggested to good sort of people. 18. On habits. 19. On the inconsistency of christians with christianity. 20. Expostulation with the inconsistent christian. 21. Reflections of an inconsistent christian after a serious perusal of the bible. 22. The christian in the world. 23. Difficulties and advantages of the christian in the world. 24. Candidus. 25. The established christian.

No words of ours can describe the exalted merit of these two little volumes. In matter and manner, they are models worthy of the imitation of all who would live as christians, or speak and write as scholars. More solid divinity and more sound philosophy are to be found in them, than can be found in twice the number of some octavos, and quartos, and folios, which we could easily name. The Apostle makes honourable mention of some women who laboured with him in the gospel. 1 Col. iv. 3. Yet women are by the same apostle expressly forbidden to speak in the churches. 1 Cor. xiv. 33 and 34. The works of Hannah

More may illustrate the perfect consistency of those two passages of scripture. Women are not to be invested with any part of the ministerial office. Yet women have intellectual and moral powers equal to those of men; and women have by the spirit and the institutions of christianity, a dignified rank and extensive influence in society. The head of the church has consequently all along had his female as well as his male labourers in the gospel; and to this honourable class Hannah More belongs. Upon her the gifts and graces of God's holy spirit have been eminently bestowed; and when the whole family of the redeemed shall be assembled together in their Father's house, multitudes from different countries, and of different generations, shall acknowledge themselves her spiritual children.

The Rev. John Lyle, of Paris, Ky. proposes to publish "*The rise and progress of religion in the soul*," illustrated in a course of serious and practical addresses suited to persons of every character and circumstance, with a devout meditation on prayer added to each chapter. By P. Doddridge. This is a work which has been long in extensive circulation, and has been greatly useful in convincing, converting, and edifying men. The proposed edition will contain about 345 duodecimo pages, and will be printed on a new type, and elegant imported paper. Price one dollar for each copy, neatly bound and lettered.

We cannot close this article without congratulating our religious friends on the prospects of our country. Religious books, and these too of the very best kind, have been disposed of among us for several years, in considerable abundance. That the demand is increasing is evidenced by increased importations, the opening of new book stores, and the establishing of new printing presses, for the express purpose of printing religious books. Good books are indeed like good sermons, not always a blessing to those who enjoy them: but, wherever either of them is enjoyed to any extent, a very considerable quantity of good must be produced.

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MARTYRDOM OF JOHN HUSS AND JEROM OF PRAGUE.

(Continued from page 21.)

IN the beginning of the year 1415, the commissioners for examining Huss, found themselves impeded by the emperor's grant of a safe conduct; and they scrupled not, at once to intreat that prince to violate his most solemn engagement. To be brief; Sigismund was at length persuaded, that his conscience ought not to be burdened in this matter; but that he was excused from keeping faith with a man, accused of heresy; and that to acquiesce in the desires of the venerable council, was the proper line of conduct for an obedient and "good son of the church."* Such was the language of the romanists. A direct breach of faith is, however, so strong a violation of the law WRITTEN IN THE HEART of man, that it was not easy even for the most able defender of a bad cause, to vindicate actions of this kind. Laboured apologies have been published to soften the transactions before us.† But to what purpose is it to multiply words, in order to misrepresent a plain fact, which may be told in very few lines? The authority of Sigismund extended over the empire; HE, by virtue of that authority, REQUIRED ALL HIS SUBJECTS, TO SUFFER HUSS TO PASS AND REPASS SECURE; AND, FOR THE HONOUR OF HIS IMPERIAL MAJESTY, IF NEED BE, TO PROVIDE HIM WITH GOOD PASSPORTS.‡ Constance was an

* Nauclerus.

† Maimburg's Hist. of the Western Schism, Part ii. Varillas' Hist. of Wickliff, Part i.

‡ L'Enfant, p. 61.

imperial city. From this city he was NOT ALLOWED to repass, but was detained in prison, till he was unjustly burnt by the order of the council. Was this for the honour of his imperial majesty?

The perfidious character of Sigismund indeed was well known. It appears from one of the letters of John Huss, that, before his departure, he had been told by some persons, that the emperor would betray him. But, this servant of God, in honour of his master, ventured every thing for the cause of divine truth.

Before the death of their countryman, the Bohemian nobility, enraged at the perfidy of Sigismund, repeatedly remonstrated, by letters, against his proceedings: but all to no purpose. At the solicitation of Paletz, Huss was confined in the dominican convent, where he became dangerously sick, through the bad air and other inconveniencies of a noisome dungeon.

But suffering is not the PECULIAR lot of Godly men: wickedness, has also, its hardships and its inconveniencies. That same John XXIII., who had most unrighteously persecuted Huss, gradually found himself in so disagreeable a situation at Constance, partly from the accusations of his enemies, to the justice of which his own conscience could not but assent, and partly from the intrigues and manœuvres of Sigismund and the majority of his council, that he determined to depart, in secret, from the assembly. Four nations were represented at Constance, namely, the Italians, the Germans, the French, and the English. The last of these had proposed even to arrest the pope; and though this proposal did not take effect, there seemed a general agreement in the four nations to oblige him to resign his authority. The other two anti-popes, Benedict XIII., who was chiefly owned in Spain; and Gregory XII. who had some partizans in Italy, were also pressed to resign; but, like John XXIII. they were determined to preserve the shadow of power as long as possible. The three popes seemed to vie with one another in equivocation, artifice and disingenuity. However, Benedict and Gregory were not present at Constance, but sent thither their respective legates, during the sessions. At this moment, when the council seemed not a little embarrassed what course they should take, William Fillastre, a cardinal and a French di-

vine, composed a memorial, which was highly acceptable both to the emperor and to the nations. He even advanced a sentiment, which, at last, very much prevailed in the assembly, and was actually reduced to practice; namely, that a "general council was authorised to depose even a lawful pope." This, as we have already observed, was the most beneficial effect of the council of Constance. The wisdom of divine providence weakened the strength of antichrist by the measures of a council, which, in the main, was destitute both of piety and of probity!

It is a remarkable instance of the love of power, in men who have been habituated to it, that John XXIII. even in the decline of his authority, was glad to signalize the relics of his pontificate by the canonization of Bridget, a Swedish woman, which took place in this same year 1415.

After numberless intrigues, in which the pope and the emperor seemed to strive which should exceed the other in dissimulation, the former fled from the council to Schaffhausen, whence he wrote to the emperor a letter couched in the most respectful terms. Schaffhausen, it should be observed, was a city belonging to Frederic, duke of Austria, who had promised to defend pope John.

By this step, the designs of those, who really intended to put an end to the schism, seemed to be quashed entirely. Among these was the emperor himself, in whose conduct, scandalous and hypocritical as it was, in the extreme, one object is yet plainly discernible, a sincere desire of restoring the unity of the hierarchy. He assured the council, on the day after the departure of pope John, that he would defend their authority to the last drop of his blood. He observed, that there were many anti-christs in the world, who sought their own interest, not that of Jesus Christ. He inveighed against the conduct of John; he exposed his tyranny, simony, chicanery, and insincerity, and exhorted them to judge him according to his deserts. Thus, while the members of this assembly agreed in persecuting the church of God, and still detained in prison the excellent John Huss, they were involved in extreme difficulties and scarcely knew how to support the system of idolatry, and secular formality of religion, to which they were in general attached. The doctrine of the superiority of a council, started by Fillastre, was, however, main-

tained and pressed at this time in an elaborate discourse of John Gerson, chancellor of the university of Paris, who was looked upon as the soul of the assembly, and who, in fact, was one of the greatest men of that age in erudition and knowledge. He admits the pope to be Christ's vicar on earth; but asserts that his power is limited, and ought to be restrained by certain rules and laws for the edification of the church, to which the authority of the pope and all other persons ought to be devoted. Gerson seems to have disregarded the authority of scripture, which knows nothing of such a vicar of Christ. Common sense, however, and the experience of the necessity of some restrictions of the papal power appear to have suggested to this great man several salutary arguments and propositions; nor is this the only instance in which we may see, that even mere natural principles, without the aid of revelation, can proceed to a CERTAIN LENGTH in correcting the enormous abuses of a corrupt church.

While the imperial and papal parties were thus contending, the commissioners endeavoured to oblige John Huss to retract, but in vain. Though infirm, and harassed, during his confinement in prison, with a variety of vexations, he answered to every particular inquiry and objection; at the same time, always desiring to be heard by the council itself. The pope's officers hitherto guarded him; but these being gone to their master, he was delivered to the bishop of Constance, and was afterwards carried to the fortress of Gottleben. In his letters to his friends, he commends the pope's officers for their gentle treatment, and expresses his fears of worse usage in his new circumstances.

It was one of these remarkable instances of the conduct of divine providence, with which the history of the council of Constance abounds, that John XXIII. himself, the unrighteous persecutor of Huss, was soon after brought as a prisoner to the same castle of Gottleben, and lodged in the same place with the victim of his cruelty. For Sigismund, determined to support the authority of the council, took such measures as effectually quashed the power of Frederick, duke of Austria, reduced him to surrender at discretion, and obliged him to abandon the cause of the pope. Whence this pontiff, who at first had presided at

the council, after having been driven to the necessity of fleeing from place to place, was at length confined at Gottleben, which was within half a league from Constance. Seldom has there been a case, which more remarkably showed that, in external things, the same events often attend the righteous and the wicked. The real difference of condition between the pope and the martyr was INTERNAL, and ought to be measured by the different frame of their MINDS. The one was harassed with all the pangs of disappointed ambition; and had neither the knowledge nor the disposition to console himself with the DIVINE PROMISES; the latter "in patience possessed his spirit, and rejoiced in hope of the glory of God."

John XXIII. was, at length, solemnly deposed, and was also rendered incapable of being re-elected. The same sentence was issued against Benedict XIII. and Gregory XII. The conduct of these three men, particularly of the first, had been so infamous, that all the world applauded these determinations of the council. In general the members of this assembly were influenced, by superstitious, selfish, worldly motives; but this decision is among the very few important instances in which they merit commendation.

While the Bohemian reformer, contrary to every principle of justice, honour, and humanity, was still detained in confinement, and still in vain solicited a fair hearing of his cause, there was exhibited at this council another striking example of the same spirit of persecution.

Jerom of Prague arrived at Constance. He was a master of arts; but had neither the clerical nor the monastic character. He is universally allowed to have been a man of very superior talents. He had adhered to John Huss; and very vigorously seconded all his endeavours to promote a reformation in Bohemia. He had travelled into England for the sake of his studies; and had thence brought the books of Wickliff into his own country.*—When Huss was setting out from Prague, Jerom had exhorted him to maintain with steadfastness the doctrines which he had preached; and had promised that he would himself go to Constance to support him, if he should hear

* Camerar Histor. Narr..

that he was oppressed. Huss, in one of his letters, expressly desired a friend to prevent Jerom's performance of this promise, least he should meet with the same treatment as he himself had experienced. But Jerom had the generosity to disregard the intreaties of Huss, and came directly to Constance. Hearing, however, that Huss was not allowed a fair examination, and that some secret machination was carrying on against himself, he retired to Uberlingen, whence he wrote to the emperor to request a safe conduct. Sigismund refused to grant his petition.— Upon which Jerom published a paper, declaring it to be his desire to answer any charges of heresy that could possibly be brought against him. And for the purpose of executing so honest a purpose, he begged, in the name of God, to have a safe conduct granted to him. "If," says he, "I am put in prison, and violence is used against me before I am convicted, the council will manifest to the whole world their injustice by such a proceeding." The publication of this writing produced no satisfactory answer; and Jerom finding it impossible to be of any service to his friend Huss, he resolved to return to his own country. After his departure from Constance, he was summoned to appear before the council; and a **SAFE CONDUCT OR PASSPORT** was despatched to him; which promised him, indeed, all manner of security, but it contained such a **SALVO TO JUSTICE** and the **INTERTISTS OF THE FAITH**, as rendered it, in effect, a mere nullity: and as to the citation for his appearance, Jerom protested, on his first examination, that it had never reached his hands.

To omit a long detail of uninteresting particulars, this persecuted reformer was arrested at Hirsaw on his return to Bohemia; and led in chains to Constance.

He was immediately brought before a general congregation, which seems, on this occasion to have assembled for the express purpose of insulting, insnaring, and browbeating their virtuous prisoner. A bishop questioned him concerning his precipitate flight from Uberlingen, and his nonobedience to the citation. "Because," answered Jerom, "I was not allowed a safe conduct: notwithstanding, however, if I had known of the citation, I would have returned instantly, though I had been actually on the confines of Bohemia." Upon this answer, there arose such a

clamour in the assembly, that no one could be heard distinctly : every mouth opened at once, against Jerom ; and the impartial spectator saw rather the representation of the baiting of a wild beast, than of a wise assembly investigating truth, and dispensing justice. When order was restored, Gerson who had formerly known Jerom in France, and who discovered much acrimony towards both the Bohemian reformers, reproached him for having formerly given much offence to the university of Paris, by introducing several erroneous propositions. With great spirit Jerom answered, that it was hard to have opinions objected to him, of so long a date ; and that, moreover, the disputations of young students were never to be considered as strict disquisitions of truth. "As I was admitted master of arts," said he, "I used the liberty of discussion allowed to philosophers ; nor was I then charged with any error : I am still ready to maintain what I advanced at that time, if I am allowed ; and also to retract if I be convicted of mistake."

This was not the only instance in which Jerom had occasion to show his promptitude in answering calumnies. He was repeatedly attacked in a similar style ; for a persecuted follower of Christ is looked on, by the world, as lawful game. The governors of the university of Cologne and of Heidelberg made heavy complaints of the heresies which the prisoner had maintained in those places respectively. "You vented several errors in our university," said a doctor from Cologne. "Be pleased to name one," answered Jerom. The accuser was immediately stopped in his career, and pleaded that his memory failed him.—"You advanced most impious heresies among us," said a divine from Heidelberg : "I remember one particularly concerning the trinity. You declared that it resembled water, snow, and ice." Jerom avowed, that he still persisted in his opinions, but was ready to retract with humility and with pleasure, when he should be convinced of an error. However, no opportunity was allowed either for explanation or defence : all was confusion and uproar : voices burst out from every quarter, "Away with him, away with him ; to the fire ; to the fire."

Jerom stood astonished at the gross indecency of this scene ; and as soon as he could, in any degree, be heard,

he looked round the assembly with a steady and most significant countenance, and cried aloud, "Since nothing but my blood will satisfy you, I am resigned to the will of God." With sufficient adroitness, (if the passage had been quoted in support of a better cause,) the archbishop of Saltzbourg replied, "no Jerom—God hath no pleasure in the death of the wicked, but that he turn from his way and live."

After this tumultuous examination Jerom was delivered to the officers of the city, and immediately carried to a dungeon. Some hours afterward, Wallenrod, archbishop of Riga, caused him to be conveyed privately to St. Paul's church, where he was bound to a post, and his hands were chained to his neck. In this posture he remained ten days, and was fed with bread and water only. His friends all this time knew not what was become of him; till at length one of them received notice of his pitiable situation from the keeper of the prison, and procured him better nourishment. But notwithstanding this, the various hardships he had undergone, brought upon him a dangerous illness, in the course of which Jerom pressed the council to allow him a confessor. With difficulty he at length obtained his request; and, through means of his confessor, the poor heretic procured some small mitigation of his sufferings from bonds and other cruel treatment. But he remained in prison till his death.

(To be continued.)

[The following discourses were delivered of late in a congregation of the western country. We thought it not advisable to alter the form which they had assumed for the pulpit. They suffer considerably in being detached from those which preceded them on the same text. But the subject being important, a theme of considerable controversy in the christian world, and developed in a plain and popular way, we hope they will not be unacceptable to the patrons of the Almoner and the friends of truth and piety.]

1 JOHN iii. 23.

"This is his commandment, that we should believe on the name of his Son Jesus Christ."

From this portion of the Holy Word of God, I addressed you on two former occasions, my dear hearers. The subject of the first discourse was the nature of saving faith on the Lord Jesus Christ. O that we may all be in possession of this precious and heavenly grace!

The subject of the second discourse was the obligations that the Almighty has imposed on us all to believe on the name of his Son Jesus Christ. O that we may all feel the reality, the tenderness, the solemn and eternal inviolability of this obligation! O that from the dark and tumultuous waters of human corruption, we may all in obedience to the divine "commandment," be induced to take the adventurous leap upon that rock of salvation which high and immovable rears itself amidst the black and devouring abyss!

But it is to be lamented that the multitude of mankind instead of doing thus, instead of seizing the proffered aid, instead of stirring up themselves, in the language of an ancient prophet, to lay hold upon the Lord in order to make peace with him, perversely occupy themselves in raising objections and waste the fleeting moments, on which are suspended the issues of eternity, in altercation with themselves and others some speculative and unimportant difficulties. Ah! what folly! Ah! the depth of satanic artifice, by which he amuses with oppositions of science falsely so called, and lulls into a kind of frightful and captious security the children of men, who consider not their latter end.

It is to awake from this ill-boding condition of stupor, of security, of self deceiving captiousness, that we propose to meet and overthrow a pretext which is frequently employed in the unhallowed service of apologizing for unbelief, and supporting her disobedience to the commandment of the Almighty.

The pretext is this, "why does the Lord impose upon me an obligation which it is not in my power to fulfil? I am unable to believe: faith is represented in the scriptures as a gift which descends to us from the heavens.—How is it then, that the Lord commands me to do what it is not within the compass of my abilities to perform? Would it be thought equitable in a master to impose upon his servant a duty which the servant was incompetent to discharge?"

Such is the objection which we have endeavoured to state clearly and forcibly.—Candour and impartiality in the exposition and defence of the truth is the glory of our ministry. The victories of the truth are only to be sought by fair fighting. Doublings and feints, and the arts of chicanery are inadmissible in this holy conflict. Here, as in the olympic exercises of antiquity, a man is not crowned except he strive lawfully. Job xiii. 7, 8. "will ye speak wickedly for God? and talk deceitfully for him? will ye accept his person? will ye contend for God?" Sophistry, unfairness, the pitiful arts of dishonesty, by which partymen endeavour to overthrow one another, are unnecessary, unhallowed, unwelcomed allies in the glorious field. Plainness, candour, simplicity, honesty of soul, rare and precious virtues, be present, and shed thy sweet, chaste, manly influence upon the speaker and the hearer.

It is assumed in the objection that man is of himself unable to believe; and it is on this fact that the whole force of the objection depends. Accordingly not a few who profess themselves the advocates of truth roundly deny the fact; and thus rid themselves at once of the objection.—This is no doubt a very convenient and a very expedient method; but it admits of more than a doubt whether it be scriptural. Indeed far be it from me to assert the ability of man to believe unaided by the present, the quickening, the omnipotent agency of the Holy Spirit of God, recollecting as we do, that celebrated declaration of the prophet

Zechariah, speaking of the erection of the latter temple, the symbol of the christian church....“Not by might nor by power, but by my spirit, saith the Lord of hosts!” iv. 6. Recollecting as we do that it was the Lord who opened Lydia’s heart that she attended to the things that were spoken by Paul. Recollecting as we do that awful and emphatic voice which rolled from apostolic lips, through the temples of primitive christianity—“It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” Rom. ix. 16.

But although we do not deny the inability of man to believe of himself in the Lord Jesus Christ; yet we maintain that it is not that species of inability which will serve the purpose for which it is alledged in the objection. This is not any new idea. Early in the world, and in every age, has the distinction been made between moral and physical inability; and applied to the refutation of that sophistry by which unbelief and disobedience are ever seeking to justify themselves. Nor is the distinction less solid than it is ancient; and it completely nullifies the force of the objection and exposes its weakness and absurdity. Were it a physical incapacity which encumbers our nature; were mankind devoid of the mental faculties necessary to the work of faith, our objector would not be without a solid footing, and his allegation, so far from being sophistical and absurd, should be accounted a judicious and unanswerable plea. But this is not the fact. There is no lack of physical capability. Every man but the idiot, and those who are deprived of the organs of sensation, possess all the faculties that are needful in the process of saving faith—Is this position questioned? Only reflect a moment; and it will be clear as a sun beam. Has not the natural man an understanding? Has he not a will? Has he not affections? Is he not in the daily habit of according the evidence of testimony? Is he a stranger to the exercise of resting the heart upon a particular object, of confiding upon a particular resource, for the production of a particular and desired result? And are not these the physical process that are exerted in fulfilling the requisitions of the text? Is there need of any other mental faculties than these which have been specified? Let the understanding of the natural man be employed in grasping the report of

a saviour; his will in choosing him; his affections in clinging to him; let the habit of according testimony, accord the "testimony of the faithful witness," of the THREE that *bear record in heaven*: let the heart, which is resting upon a thousand vanities, rest upon a given, a reported, a divine salvation:—and he is no more a natural man, but a believer, a child of the spirit, and an heir of heaven.

It is manifest, then, that the defect is not of a physical but of a moral description. It is not the "cannot" of a crippled servant who is unable to move hand or foot: but it is the "cannot" of a naughty child who is unwilling to obey the parental bidding.

This is not speculation unfounded in the "lively oracles;" it is a correct display of scriptural representation on this matter. Is it not the scriptures which assure us that the natural man *has eyes*, while he sees not; *ears*, while he hears not; a *heart to understand*, while he perceives not? He possesses all the natural faculties; but he is indisposed to use them in the way prescribed. He does not *want* to see, therefore he sees not; he does not *want* to hear, therefore he hears not; he does not *want* to comprehend, therefore he comprehends not, the report of a glorious saviour. His inability is of the moral stamp. Thoughtlessness, perverseness, worldliness, ambition—such are its constituents. Thus, in Isaiah, the conduct of the carnal and unbelieving man is attributed to inconsideration. "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider." Isa. i. 3. Again it is attributed to sensuality of disposition, to a fondness for scenes of riot, of pleasure, and dissipation. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret and the pipe, and wine, are in their feasts: but they regard not the work of the Lord neither consider the operation of his hands."—Again, unbelief or the rejection of the saviour is attributed to a fondness and prepossession for earthly glory. 'The saviour does not make that splendid and pompous figure in the world which accords with their taste.—"Who hath believed our report? And to whom has the arm of the Lord been revealed? For he shall grow up before him as a tender plant, and as a root out of dry

ground; he hath no form, nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of man, a man of sorrows, &c. Isaiah liii. 1.—Jesus Christ does not appear with that air of popularity, with those habiliments of temporal eclat, with fortunes and pleasures, and robes and crowns of earthly mould, which meet their wishes; therefore they accredit not the evangelical report, nor consent to be enrolled in the list of his disciples.—Again, it is attributed to the passion of vanity and ambition, a desire to obtain a character in the world. “How can ye believe which receive honour one of another, and seek not the honour which cometh from God only.” Isaiah v. 44. Nothing could be more explicit on the point than this testimony of our blessed Saviour, of him who pries into the recesses of the human heart, and through all the mazes of pretence, of hypocrisy, of apology, traces up to its true source the conduct of the unbeliever. Here he asserts an inability—How *can* ye believe—and then defines the nature and reason of the inability—a furious and disorderly passion for estimation among men. “You cannot believe—*because* you are intent on obtaining the good opinion of your neighbours and associates, which faith in me might forfeit. If you could conciliate the interests of your character with those of faith, you would soon number yourselves in the train of my disciples. But as you cannot do that, you *cannot* believe.”

Again, our Saviour places this inability in a want of *will*. “Ye *will not* come unto me that ye may have life.” The natural man, the unbeliever, *cannot* come to Christ for salvation, simply because he *will not*.

In fine, our Saviour illustrates the nature of this inability in that celebrated parable of the supper. “A certain man, says he, made a great supper, and bade many: and sent his servant at supper-time to say to them that were bidden, Come for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife; and therefore I cannot come.” Luke xiv.

Behold, then, the amount of the unbeliever's apology. Behold the plea on which he supports his disobedience to the commandment of the Almighty. Behold the nature of that inability which is supposed to furnish an impervious covert against the thunderbolt of heaven!

Let us state the objection in its true light; and see its miserable fatality. "Why does the Lord command me to believe—since I have no disposition to consider the matter—since I am bent on carnal gratifications, and love riot, dissipation, and frolic—since Jesus Christ has nothing of that temporal splendour and éclat which accords with my wishes—since the interests of my character and reputation in the world are incompatible with the faith and the life of a christian—since my worldly interests and pursuits would be impeded by this step.—In a word, why does the Lord command me to believe since *I will not*? Why does he impose upon me an obligation which I am altogether *unwilling* to fulfil? Is it equitable in a master to command his servant to perform a work which the servant is *not willing* to perform at all?"

Judge ye, if this be an apology which should ever be found in the lips of a rational man—an apology which should content a man in his unbelief—an apology on which he may safely risk the decision of the eternal judgment. What think ye? Is there among us a single soul of sufficient hardihood to support even the thought of producing in that day the allegation of inability, which is so perpetually reiterated by persons who wish to defend themselves in their wicked ways against the admonitions of the godly, and the more poignant and inexorable remonstrances of their own consciences? Is there among us a single soul who thinks of saying before the Almighty in that day—
• Why didst thou command me to believe since it was utterly incompatible with my taste, my pursuits, the settled bent of my heart, to obey that command? I was fond of gaiety and pleasure: I was fond of reputation among my fellow men; and the infamy and hardships attached to the cross were intolerable to my feelings. My worldly cares, my solicitude to acquire a living, to augment my possessions, to amass a fortune for my family, was so great and so devoted, that I had neither taste, nor leisure, to attend

to the obligation which you thought proper to lay upon me. I hope therefore you will excuse my neglect in this matter.'

Ah! my Brethren, we may speculate, and apologize, and feel ourselves measurably easy and courageous under this and the other foolish imagination. But when the divine Being, the great God, shall lay aside this wrapper of creation, when he shall burst upon the 'white upturned eye' of the beholder, from the light inaccessible and full of glory, when he shall erect in mid air "the great white throne," and the thunderbolts of righteousness arm his 'red right hand;' then shall the unbeliever find no inability but that which forms the basis of his eternal condemnation. Solemn chilling thought! May it sink deep into your hearts, O unbelievers, and may you ere long agree to place yourselves under the glorious and impenetrable covert of Immanuel's blood. Amen.

1 JOHN iii. 23.

"This is his commandment, that we should believe on the name of his son Jesus Christ."

Let it not, however be supposed that, because we have proved that the inability of man to believe is of a moral description, it is therefore not a real inability. Remote is it from our wish to insinuate such an idea into the bosom of any man living. It is a different doctrine that we bring to your ears; for it is a different doctrine that we have learned from the volume of inspiration, as well as from the sadly-pleasing memoirs of our own experience in the life of God. Our position is that, although the inability of the natural man is of the moral kind, although it is such as can never be plead in apology for unbelief, although it is such as composes the very essence of the unbeliever's guilt and the basis of his condemnation in the sight of God, it is notwithstanding a real, an utter, an universal inability; and such as can only be removed by the interposition of gracious and Almighty Heaven. "No man can come unto

me," says the master, "except the Father, who sent me, draw him." John vi. 44.

A difficulty, then, of a milder and more humble aspect than that which met us in the preceding discourse presents itself to our thoughts.—It is admitted that the Lord is justifiable in imposing upon sinners the obligation to believe. It is admitted that all are guilty of a high crime, and exposed to a proportioned penalty, who do not fulfil this obligation. But it is inquired—"Where is the propriety of issuing a mandate where he knows it will be disobeyed until by his own interposition he rectifies the heart? Is it worth while for a master to impose upon a vicious and stubborn servant a duty which he is previously sure that he will not perform?"

Much might be said that would serve to illustrate, not only the propriety, but the glory of the divine conduct in this act of legislation. Thus....It is a necessary display of his authority and dominion over the human family.—Has he not a *right* to manifest unto us our duty, whether we will hear or whether we will forbear to hear? and is it not proper that he should let us *know* that he has such a right?....It is a necessary expression of his love for the Lord Jesus Christ, and of the zeal which he had for the glory of his son. How would it have looked for him to have subjected his Son to the duties and the sufferings which were necessary to consummate him as the second federal head and glorious High priest of fallen humanity; and after all withhold that interposition of his authority which alone could oblige man to accept him as such? Shall the son of the blessed purchase for us at the expense of his own blood the redemption of our natures; and the Father not *bind* it upon us to embrace the purchased redemption? Would he make it the duty of the Saviour to procure for us the great salvation, and not make it our duty to *accept* it?—Add to this that the commandment which imposes upon all who hear the gospel to believe on the deliverer it announces, is one of the strong holds of the church's faith. No weapon more powerful, none more successful than this, to pierce unbelief to the heart, and rip up all its wily artifices. How often is the christian, under the prevailing influences of indwelling sin, perversely occupied in finding in himself peculiarities of guilt and cor-

ruption, which it is imagined no resources of the new covenant are calculated to meet. How often does he explore his heart in vain to find some *gracious qualifications*! How often does he explore, without success, the long list of exceeding great and precious promises, in order to find one on which he may fasten his tottering, trembling, sinking feet! But here he finds relief. 'God commands me to believe on his Son; it is my bounden duty. I must repose there, or commit the highest sin; and if any peculiarity of guiltiness, if any vicious and unmanageable working of corruption, will make it *wrong* for me to *obey* the Lord my God, then, and only then, will it be wrong for me to hope for pardon, salvation, eternal life through the Lord Jesus Christ. Father of mercy! we thy people render thee thanks in the midst of the great congregation, that thou hast *commanded* us to believe on thy son; and that we may only cease to believe that we shall be saved through Him when we may cease to *obey* thee. What a glorious dilemma is this, christian brethren, to which divine love has reduced us! How clear is our way! What a high and sacred hedge is placed along this path of peace and life! Now the Lord could not give his people this commandment but by giving it out in that general shape in which it may lay hold upon all. Only say that the elect, the saint, the regenerated, &c. are bound to hope for salvation through Christ, and the desponding, the broken-hearted, the conflicting christian is the first man that will think it almost impossible that ever it should be *his* duty to look for that glorious and triumphant salvation. It was necessary then for the through-bearing of his own people that the Lord should speak out to all the earth, to every person who hears the gospel, that he must, at the peril of his soul, rest upon the Lord Jesus Christ for complete and eternal salvation. This commandment must then, of course, light upon those, as much as any others, who are lying in their natural state, and are utterly incapacitated, through the vicious bent and enmity of their hearts, to obey the commandment.

But we do not insist upon these things. We do not at present urge that it was necessary the Lord should command all men to believe—because it was necessary that he should manifest his authority over us—because it was

necessary that he should make this display of love to his son, and of concern for his glory—because it was necessary that he should throw this commandment as a rampart, round the faith of his own people. There are other reasons of a more appropriate character why he should command them to believe who are utterly unable of themselves to obey his command.

This command itself is among the most direct and powerful means of removing the inability, and of *enabling* us actually to believe. This reflection may appear strange to those who have not investigated the nature of moral inability. We are perpetually inclined to figure out moral inability under the image of a cripple, of a mutilation, of a death, &c. and with this image before us we cannot readily conceive how a simple commandment is adapted to remove it. But in the light in which we are discussing the point, we should conceive it of moral inability simply in the light of a deep, settled, vicious indisposition of the will. Thus—"ye *will not* come unto me that ye might have life." Viewing it in this light you can easily conceive how the high and authoritative commandment of God is a fit and powerful mean of removing the inability. Thus, a servant may be very slothful, of a stubborn and vicious temper; mild measures may have no effect upon him.—But if the master assumes the attitude and tone of authority; if he announces his will in a positive and decided way; if he issues his mandate, and the servant sees that he must obey, or meet all the consequences of his master's displeasure;—this may break up his indisposition, and ultimately superinduce upon him habits of obedience. So in divine things after their proper manner. The sinner has no disposition to rest on Christ; he loathes it; he is utterly opposed to the humiliating step. But the Lord issues his mandate in the tone of a legislator; and orders him, at the peril of his happiness, to embrace the proffered saviour. This arouses him; he becomes alarmed, uneasy; nothing will content him until he complies with the divine requisition; and thus he becomes a believer.

But there is another way in which this commandment operates as a means of grace in the hand of the Holy Spirit. It declares our duty, it binds faith upon us; it inter-

ests the powerful and inexorable faculty of conscience on the side of faith. The man is stimulated to endeavour to believe; he becomes conscious of his own utter inability.—This leads him to call upon the Lord for power to believe, and to occupy with diligence, and humility, and conscientiousness, all those means and ordinances which the Divine Being has appointed for the communication of grace and strength to the helpless. The result is that he becomes a believer.—There is a beautiful illustration of the efficacy of this commandment in the ancient prophecy of Ezekiel on the dry bones. Chapt. 37. The prophet was conveyed by the spirit into a valley which was full of dry bones. He was ordered to prophecy upon them, and say....“O ye dry bones hear the word of the Lord.” The mandate was issued; there was a noise; a shaking; bone came to bone; sinews, flesh, and skin covered them; the Spirit of the Lord breathed upon the slain; they lived, and stood upon their feet, an exceeding great army.

It is a first and a radical principle of sound theology, that the means and the end have a necessary connection. Take away the means, or let them be withheld, and the result can never be expected to follow. Expunge then this command of God, or suppose he had not given it, and a principal, a necessary mean of removing moral inability is gone. To complain then that God commands us to do what we are unable to perform—what is it? but to complain that he has furnished us with a powerful mean of *enabling* us to perform it. And can any thing be more absurd and ungrateful than this? Shall the patient murmur at the remedy which is administered for his cure, and which is wisely adapted to effect the end? Shall it be to any man a matter of grievance that the Lord has thrown around us the bands of his authority, to save us from sinking into the abyss of eternal death?

But I hasten to make a general remark which is familiar to you all—that the gospel bestows what the law requires.—The Lord has not left us to our own strength to obey this commandment; he does not expect such an act of might to be performed by our weakness; such an act of holiness to be performed by our depravity; such an act of spiritual life to be performed by us who are by nature dead in trespasses and sins. Nay; in the covenant of grace he has chartered to us all the resources of his power and love to work in us this

obedience of faith. Shall I recapitulate in your ears the promises to this effect which abound in the holy scriptures? Suffice it to invite your attention to that celebrated prophecy which has been just mentioned—the prophecy of the dry bones. In the fifth verse ye have the mandate issued.—“O ye dry bones, hear the word of the Lord.”—Then mark what promises follow—“Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you; and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live;—and ye shall know that I am the Lord.” And what is the conjunct result of the command and the promise? The prophet tells us—“So I prophesied as I was commanded: and as I prophesied, there was a noise; and behold a shaking, and the bones came together, bone to his bone,” &c.

The Lord commands us to believe; he has engaged himself to enable us to do the command: the Heavens have shed upon the earth the spirit of faith; he is abroad among the children of men: this system of evangelical revelation comes armed with the high and immortal energies of the Holy Ghost.—“Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who hath also made us able ministers of the New Testament; not of the letter but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven on stone, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the *manifestation of the Spirit* be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious.” 2 Cor. iii. 5—11. Since therefore the evangelical system is thus impressed with the immortal energies of the Holy Spirit, may we not most confidently look unto the Lord for the impartation of ability to fulfil the obligation imposed upon us in the text? Rest there, troubled heart, and thou shalt have measure for measure to the plenitude of thy hope.

"Open thy mouth wide, saith the Lord, and I will fill it abundantly."

'Am I then to *wait* for the impartation of this ability?' I answer, yes. But let us comprehend the import of the word "*to wait*." It is a metaphorical expression taken from a person's waiting for his friend's coming according to previous promise. *Thus* we are to wait for the spirit of faith, whom the Lord has promised to send to "convince us of sin because we believe not on Christ." It is not a dull, stupid, careless frame of the heart which indicates no solicitude for the event. It is a looking out for the promised rest: it is that mental exercise which the sweet singer of Israel has beautifully portrayed in the 123 Psalm. "Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hands of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us." Wait upon him thus, O helpless, humble soul, and ere long thou shalt hear the voice of thy beloved, and enraptured with his approach thou shalt exclaim...."Behold, he cometh, leaping upon the mountains, skipping upon the hills."—In the mean time, we should cultivate the impression of our obligation to believe, of our utter incapacity to believe, and of the deep guilt of this moral incapacity which obstructs our believing;—thus shall our humility be deepened, our waiting become more and more ardent, and the visitation of the Lord's mercy be accelerated in its movement and its glorious result in our behalf.

But it is said—'There are multitudes commanded to believe whom the Lord never enables to believe. The power of faith is never imparted to them; they perish in their unbelief. What are we to think of this?' In reply to this we shall content ourselves at present with suggesting only two ideas. In the first place we bid you lift your eyes and behold a being who possesses eternal sovereignty over the creatures of his hand, and we repeat in your ears that high and awful testimony which he thundered in the opening of the christian dispensation from Apostolic lips, and which was also proclaimed in the old dispensation...."I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." My brethren, he is a great

God....*All* depends on Him.—But, in the second place, we remark, that every hearer of the gospel is the immediate and sole author of his own ruin, if he perish in his unbelief. He is guilty of resisting, of quenching, of repelling the Holy Spirit; and if he sinks, he may not charge God; his blood is upon his own head. Here is a mystery, we confess; a mystery which we pretend not to fathom; a mystery of such a stamp that from what I know of the powers and productions of human genius, we believe will never be clearly developed by man encumbered with the darkness and corruptions of the present state, as even the wisest and holiest are. But shall we therefore reject it? Peer into the heavens, thou carper at the Deity; surmount on thy proud pinions, yonder orb of day that blazes in the height of noon; scale the blue abyss bespangled with that unnumbered multitude of starry lights; force a passage through the closed doors of the capitol of universal empire; urge thy clay before the majesty of Him who dwelleth in the light which is inaccessible and full of glory: and demand of him an exposition of this difficulty; demand of Him how it is that he hardens whom he will, while every hardened man is the worker of his own perdition; demand how it is that the gospel is armed with the agency of the omnipotent Spirit, and yet that multitudes remain unconverted under the ministration of that gospel; how is it that an unbeliever *can* be guilty of resisting, of quenching, of expelling from his heart the Holy Spirit moving upon him for the production of faith, when we are taught to look for every thing from the power of that Holy Spirit; in a word, how is it that the Lord authorises sinners to expect every thing from Him, and yet sinners perish in their blood. For me it is sufficient to recollect that secret things belong unto the Lord our God; and they are only the things which are revealed that belong unto us. What the Lord has revealed, let me heartily accord; and receive with humility and thankfulness. But for the reconciliation of apparent discrepancies, let me not be clamorous and headstrong. Let me beware of the bigotry which can hear of nothing but *free-will*; and let me beware too of the bigotry which *can* hear of nothing but *decree*. Let me look to God for every thing, and of all ever give to him the glory; and let me remember at the same time that it is the hand of the

diligent that maketh rich. Let me endeavour to understand and to apply the principle which lies at the bottom of that apostolic exhortation—"work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his own good pleasure." And let me tell you who are for separating what God has joined together; you who overlook one part of God's book because it seems to you not to agree with the other which hits your notion; you who will have no mysteries in your religion—let me tell you, it is necessary to lay aside the God of the scriptures, and call for the idols of wood and stone whom your forefathers worshipped.

THE EVIDENCE OF LYDIA'S CONVERSION.

And when she was baptized and her household, she besought us saying, if ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us. Acts. xvi. 15.

"Shew me," says the apostle James, "thy faith without thy works, and I will shew thee my faith by my works." However much the doctrine of a free justification without the works of the law, may be misunderstood, and abused, yet it will still remain a solid truth, that wherever men are delivered from the guilt of sin by faith in Jesus, they will be active and zealous in maintaining good works. Even in the case of those who previous to their union with the Lord Jesus, were fair and respectable in their appearance, there will be a very great change, and generally a visible change in their conduct. Formerly their good deeds were forced and unnatural, now they are free and natural. Formerly their obedience to the law of God was only partial—now it is with respect to principle or disposition universal. Formerly there was a something which connected them very intimately with the world—now they are completely separated and are one in spirit and conduct with the heirs of glory.—

All these observations may be illustrated by a careful attention to the history of Lydia.

We have in a former paper seen (see page 28) that Lydia was distinguished for her industry, and attention to the concerns of eternity, even in her unregenerate state. We have seen also, that while waiting on the ordinary means of grace a great change was produced in her heart; we are now to attend to the "evidences of this change," or in other words, how her after life was distinguished from her former life. Her change of nature was particularly manifested by her cheerful obedience to all the ordinances of the gospel; and by her anxiety to encourage the heart, and strengthen the hands of those who were appointed to preach the gospel.

She was in the first place *baptized herself*. She hereby in the most public and express manner declared that from the heart she received the Lord as her own God in covenant; and that it was equally her hearts desire to be distinguished both in public and private life, as one of the Lord's people. She was baptized in the name of the Father, and of the Son, and of the Holy Ghost, and hereby declared her belief in the distinct personality and supreme divinity of each of the persons of the God-Head. She hereby also declared, that she renounced the service of all other Lords, and that by having the names of their divine persons pronounced over her, she was to be known as their exclusive property. She was baptized with *water*, and thereby explicitly declared that she acquiesced in the scripture doctrine of original guilt and original pollution, and the necessity of the regenerating and sanctifying influence of the Holy Spirit. (see Isa. xiv. 3, 4, 5.) Being baptized herself, she had also *her household baptized*. Whether any of them were infants we need not enquire.—The language is plain and express, that they were not baptized as individuals, but as members of a family of which Lydia was the head. From her, as a baptized person, they derived their title to the ordinance of baptism. Nor is this a solitary case in New-Testament history. Our Lord declares to Zacheus, immediately upon his having made a declaration of faith in him, "that salvation was come not only to Zacheus, but also to his *house*." Luke xix. 9. And in the very same chapter the apostles encourage the awakened jailor to believe in the Lord Jesus, from the consideration,

not only that he himself should be saved, but also his *house* should be saved. Nor can a single example be produced, of the head of a family being baptized, where all his house were not also baptized.

Lydia in having her household baptized, declared herself to be of the seed of Abraham according to the promise, though she was not according to the flesh. Encouraged by God's grant and promise, she received the Lord not only as her own God, but also as the God of her seed. See Gen. xvii. 7. Isa. lix. 21. Luke xix. 9. Rom. iv. 11—13.

She had God's name named upon her household as well as upon herself. Hereby she had her family solemnly and publicly separated from the world, and devoted to God.— Hereby also her family was put under the government and instruction of the church; and hereby also she came under solemn and express obligations to bring up all her family in the nurture and admonition of the Lord. Observe by the bye that the privileges of the church were extended not diminished under the new, from what they had been under the Old Testament dispensations. Under the Old Testament dispensation there was no provision made for a family to be incorporated into the church, unless the head was a *male*.

She and her household being baptized she gave a very pressing invitation to Paul and his companions to make her house their residence while they abode at Philippi. "If" says she, "ye have found me faithful to the Lord, come into my house and abide there." We are by no means to consider this invitation as an evidence of her hospitable disposition only. The condition upon which their acceptance of it turns, must lead us to consider it as an evidence of the real and divine change, which had been wrought upon her heart. If you have really any evidence to believe that I am a genuine believer, come into my house and partake of all that I can afford. Old Testament prophecy was here fulfilled. The profits of the purple trade were thus devoted to the service of God, and the kings of Tarshish and the Isles—the Imperial purple itself, through one of their agents, paid tribute to king Messiah.

Our Lord when he sent forth his apostles to preach the gospel, expressly forbade them to make any great provision for their journey. They were to go forth with only

their staff in their hand, without money in their purse, and with only one suit of clothes. See Luke x. 1—16. They were thus taught that in all places, and in all ages, and among all people, they were to depend for their support on the good providence of God. They were also hereby taught that wherever their message was received as it deserved to, the hearts of their hearers would be opened to give them a sufficiency of the good things of this life. Hence results an important general rule, viz. the manner in which the gospel is supported in any place is a pretty certain mark of the success of the gospel. In exact proportion as the truth of God's word have a saving influence on the hearts of men, those who preach the gospel will be decently and honourably supported. In the case before us the theory and the practice exactly coincide. Lydia's heart is opened to attend to the word read and preached, and immediately her house is also opened for the accomodation and comfort of those who were commissioned to read and preach this word.

"If ye have judged me to be faithful to the Lord, come into my house and abide." If ye really consider me as one of the fruits of your ministry, accept what the blessing of the Lord on my lawful industry enables me to afford for the support of the gospel. The labourer is worthy of his hire. They who preach the gospel must live of the gospel. If you are sowing to me and my neighbours spiritual things, it is only a small thing if you reap some of our carnal things. The Lord has opened my heart, and has enabled me see and feel the infinite importance of divine things; and the comparative insignificance of all that the men of the world have their hearts so much set upon. I have received the Lord as my God, and also as the God of my seed. I have in return cheerfully devoted myself and my family, and my all to the Lord. Be so good then as manifest your confidence in my sincerity in these my most solemn declarations, by coming under my roof, and by partaking with me and mine of whatever comes to hand. And by these and such like intreaties and arguments she constrained them—would not take a refusal.

Again—These pressing invitations may be considered as an evidence of the sincerity of her engagements respecting the maintaining of family religion. If ye have judged me

faithful, &c. I have devoted not only myself but also my house to the Lord. I have said whatever others do, I and my house shall serve the Lord. If you therefore consider me faithful to the Lord in these engagements, come and be a member of my family; come and help me to set up and continue the worship of God. Come and join with me in my family prayers and praises. Come and strengthen my family government,—and come and put me in the right way of communicating family instructions. And by these and such like intreaties she constrained them. They could not say her nay, but went in and made her house their home while they continued at Philippi.

Head of a family and professed believer in the Lord Jesus, whether you are man or woman, is your faith productive? Do you as Lydia did, submit to *all* the ordinances of the gospel; or are you as yet, only an *outer court* worshipper? attend for instance pretty regularly on the public preaching of the word, but live as heathens live in your own families, and in the open rejection of the seals of the covenant.

What distinguished honour does the history of Lydia shed on the female character. View her as the head of a family, active in providing for them a decent and honourable support. View her as a member of the church visible regularly attending upon both public and private ordinances.—View her as devoting herself and her house to the Lord, and as anxious that all under her roof should partake of the blessings of the covenant: and view her as cheerfully giving of her substance to the support of the gospel. View her in all these respects and she is an example worthy of our imitation, and truly an honour to human nature.

It has been already observed, that women appear to have been the most distinguished worshippers of God at Philippi. Acts xvi. 13. They appear in fact to have been the life, if not the whole of the church in this place. While the men were concerned in the cares of the world, or sunk to a level with the brutes in the dissipations of the place,—a few women by their knowledge, and piety and zeal, were the strength and the glory of the place; were in fact the *founders of a church*, which for generations was a blessing to the world.

Nor is it foreign to our present subject to observe, that under the whole Old Testament dispensation women appear to have been in a degraded state. Under that dispensation women had no personal access to one of the seals of the covenant. Nor were they particularly invited to attend the three solemn annual feasts. It is evident also, that they were in many cases subjected to many troublesome purifications from which the men were exempted, and that several crimes in them were punished with more severity, than the same crimes in men. If to all these you add the general prevalence of polygamy, it is pretty plain that under the Old Testament dispensation, even among the Jews, the situation of women differed very little from that of servitude. Among the heathens then, and in all countries still, where the gospel has not general influence, their situation was, and is still worse. It in fact has been and still is, worse than that of slavery.

We need only open our eyes to behold a quite different rank assigned women under the New Testament dispensation. The Saviour was first announced to the world under the character of the seed of the woman. To women his miraculous conception was first made known. While he was a man of sorrow and acquainted with grief of every kind, women are particularly mentioned, as having ministered unto him of their substance, received him into their houses, anointed his head and his feet, and as being the faithful and affectionate witnesses of his last sufferings when even the heroic Peter had denied him. Women were the first of human kind who were employed to proclaim the glad tidings of a *risen Saviour*, and to a woman our Lord first appeared after his resurrection. The whole of the New Testament is in unison with these facts. To all the external privileges of the covenant women have equal access with men. A plurality of wives in any form whatever is expressly forbidden; and wherever the gospel is in any manner of purity introduced, women rise to a rank equal to that of men; and in many cases, as in the case of Lydia, far surpass the men in the regularity and fervour of their devotion.

TO THE EDITORS OF THE ALMONER.

GENTLEMEN,

I am happy to find that you are about to publish a work under the title of the Almoner. There is nothing of which I am more fully convinced than that a taste for information upon religious subjects is rapidly increasing throughout the western country. This taste should, if possible, be strengthened and gratified. In many respects the state of society, and particularly religious society among us is still far from being good, but I think I am not mistaken when I say it is improving. By conversing with our Booksellers I find many more Bibles have been sold during the last year, than in any preceding year. No individual circumstance forms so correct an index to public sentiment, as the circulation of the Scriptures. Nothing can so infallibly predict the regeneration of society.

The principle upon which I estimate the probable improvement of society, may by many be deemed whimsical and weak, but I apprehend I should not hazard much were I to assert, that if the history of Europe were carefully examined for at least the last three hundred years, it would be found that just as the holy Scriptures have been disseminated among the people, and read and revered by them, so have all the nobler virtues of public and private life flourished, true taste been cultivated and a meek and quiet spirit prevailed. A grand effort to disseminate divine truth and to spread the gospel, may be said to be one of the leading characteristics of the present age. It cannot have escaped your notice that a considerable portion of the surplus wealth of this world, is at this moment made subservient to this grand object. Ten years ago it would have been thought madness to have predicted that in the year 1813 not much short of one million and a half of money would have been expended in charitable efforts to disseminate the Scriptures, and send the gospel to heathen lands; and all this by Great Britain and America alone, and and at a time too when both these nations were engaged in bloody and expensive wars: yet such is the fact.

What is most worthy of notice in these things is the intimation they give of the prevalence of a principle, which if not entirely new in the christian world, seems at this time to operate with a vigor entirely unusual and unprece-

dented: I mean a practical belief "*That the earth is the Lord's and the fulness thereof,*" and that christian men are only God's stewards. That a spirit of this kind must proceed and progress with the progress of the Millenium is more than probable. Perhaps I flatter myself and the friends of divine truth, but I cannot refrain from indulging the hope that the beginning of this spirit may be seen even among the christian people of our own country. To be sure the thing is scarcely discernible, but I think it is certainly to be seen. I have not drawn this conclusion from observation on any particular part of our country, nor from any solitary facts, but from a variety of circumstances transpiring in several religious societies. To illustrate the truth of this observation permit me to state a number of facts relative to a congregation, with the affairs of which I have the most perfect acquaintance. This congregation was fifteen or twenty years ago in a pretty flourishing state as to numbers, but from the removal of some of its members, but more especially from the unhappy prevalency of a disposition not to expend any thing, or but very little in keeping their place of worship in any kind of decent repair, or expending much in the support of the gospel, their meeting house became almost uninhabitable, and their minister removed from among them; such was the state of things till about two years ago. At that time, without the operation of any extraordinary visible cause, a very different spirit began to prevail. Since that time this congregation which appeared to be shattered and almost gone, have expended upwards of two thousand dollars in building a meeting house and other improvements. In the mean time they have re-engaged their former pastor and have paid him every cent of the stipulated sum nine months before the end of the year.

I have several objects in view in wishing to make this circumstance public through the medium of the Almoner. I adduce it in confirmation of the remarks I have made above. It is also a proof that at least this congregation has not been injured, but greatly benefitted by the plain but wholesome doctrine lately published in the Evangelical Record, on the subject of devoting a portion of our property to the support of the gospel by building meeting-houses, paying ministers, &c. &c. It is in the last place an excellent example which I would devoutly hope may be generally imitated.

An Observer of the Times.

A short account of the doctrine of Materialism, extracted from the Review of Stewart's Philosophical Essay—in the Christian observer.

Besides the schools of Locke, Berkley, and Reid, there is one other, and one only, of British growth; the school of materialism; to which Mr. Stewart has devoted a separate essay. But before we give an account of this, it is necessary to stop for a moment at his third essay, respecting the philosophical systems which prevailed in France during the latter part of the eighteenth century.

"The account given by Locke," says Mr. Stewart, "of the origin of our ideas, which furnished the chief subject of one of the foregoing essays, has for many years past been adopted implicitly, and almost universally, as a fundamental and unquestionable truth, by the philosophers of France.—It was early sanctioned in that country by the authority of Fontenelle, whose mind was probably prepared for its reception by some similar discussions in the works of Gassendi. At a later period, it acquired much additional celebrity from the vague and exaggerated encomiums of Voltaire; and it has since been assumed, as the common basis of their respective conclusions, concerning the history of the human understanding, by Condillac, Turgot, Helvetius, Diderot, D'Alembert, Condorcet, Destruitt, Tracy, De Gerando, and many other writers of the highest reputation, at complete variance with each other in the general spirit of their philosophical systems.*

"But although all these ingenious men have laid hold eagerly of this common principle of reasoning, and have vied with each other in extolling Locke for the sagacity which he has displayed in unfolding it, hardly two of them can be named, who have understood it exactly in the same sense; and perhaps not one who has understood it precisely in the same sense annexed to it by the author. What is still more remarkable, the praise of Locke has been loudest from those who seem to have taken the least pains to ascertain the import of his conclusions." pp. 101—103.

* Tous les philosophes Francois de ce siecle ont fait gloire de se ranger au nombre des disciples de Locke, et d'admettre ses principes. De Gerando de la Generation des Connoissances Humaines: p. 81.

What Mr. Stewart considers, in the above extract, as a remarkable circumstance, admits, we believe, of an explanation sufficiently simple and satisfactory. The French philosophers, who, during the latter part of the eighteenth century exerted themselves to enlighten their own countrymen and the world on the subject of religion, had some favourite topics of speculation. Among these none appears to have been thought more generally agreeable, than the question of the *mortality* of the soul; or rather, of man, whatever materials compose him. Condorcet informs us, that the great Voltaire, though he believed in a First Cause, notwithstanding the difficulties attending that doctrine, (could more than this be in reason expected from any man!) did not believe in any existence after death. Now the *sage* Locke (as they loved to call him) had discovered something that seemed to be very important in this respect. Helvetius's account of his theory is; "that every thing in man resolves ultimately into sensation, or the operation of feeling."* Condorcet says, "Locke proved by his analysis, that all our ideas are compounded of sensations;"† and Diderott, who professed a perfect allegiance to the same master, observes, "Every idea must necessarily, when brought to its state of ultimate decomposition, resolves itself into a sensible representation, or picture; and, hence," he adds, "an important rule in philosophy, that every expression which cannot find an external and a sensible object to which it can thus establish its affinity, is destitute of signification."‡ The manifest result, then, from Locke's discoveries, must be, that man is a mere bundle of perceptions; and who ever dreamed of attributing to perceptions more than a dependant and momentary existence?

To be sure, it cannot well be denied, that the great men abovementioned are chargeable with a trifling oversight in their statement of this matter. The *sage* Locke (as our English readers may perhaps recollect,) in addition to what he says respecting ideas of sensation, speaks of another class, which he calls ideas of reflection, and which he represents

* De l'Esprit. Disc. IV. Ap. Stewart.

† Outlines of Historic View, &c. English translation. p. 103. Ap. Stewart.

‡ Œuvres de Diderot. Tom. VI. Ap. Stewart.

us as acquiring by contemplating the operations of a certain living, sentient, active, and immaterial thing, called *mind*.— This part of his work, the French philosophers by some accident, omitted to notice. Perhaps they thought it unworthy of so great a man; perhaps it was mere oversight; not much for a foreigner. Be that as it may, the fact is indisputable; and our readers may possibly think it tends to explain the remarkable circumstance mentioned by Mr. Stewart, that, among the “ingenious” men whom he names, “the praises of Locke has been loudest from those who seem to have taken the least pains to ascertain the import of his conclusions.”

Had the doctrine of the materialists been earlier established in this island, it is probable the writers above alluded to would have preferred it to the opinions of Mr. Locke; as it certainly falls in more naturally with the great moral and religious points which they laboured to establish. Of this school Dr. Hartley was the founder; and his principal disciples, whom, together with their master, Mr. Stewart happily terms “alchymists in the science of the mind,” have been Dr. Priestly, Dr. Darwin, Mr. Belsham, and Mr. Horne Tooke.

Of the theories of these writers we would gladly give an account, having really every disposition to treat them handsomely; but after making some efforts to render a detailed exposition of their doctrines intelligible, we have been compelled to give up the undertaking as hopeless. The sum, however, of their creed appears to be, that the medullary substance of the brain is of such a nature, that objects striking upon it through the senses, excite therein little undulatory motions or vibrations, which of course communicate rapidly to the right and left: a prodigious number and variety of undulations follow; and so the whole of the brain being set a shaking, all sorts of ideas, simple and complex, including those which Locke calls ideas of reflection, and, as it should seem, all the faculties of the understanding also, are gradually shaken out.

The difficulties which attend this theory are only two.— First, that nobody ever yet knew any thing about these marvellous undulations of the brain, or is able even to prove their existence. Secondly, that all the undulations in the

world can never produce an idea; a vibration having exactly as much connection with an intellectual phenomenon, as gravitation, cohesion, repulsion, or any thing else imaginable.

The history of the progress of materialism is curious.—Hartley, who first introduced the theory of vibrations, saw plainly enough whither it led. But he was afraid of his own conclusions. After observing, that “his theory must be allowed to overturn all the arguments which are usually brought for the immateriality of the soul, from the subtlety of the internal senses, and of the rational faculty;” he acknowledges candidly his own conviction, that “matter and motion however subtilly divided or reasoned upon, yield nothing but matter and motion still;” and therefore requests “that he may not in any way be interpreted, so as to oppose the immateriality of the soul.”* Dr. Priestly, Hartley’s great apostle, appears, like his master, to have been a little timid. At one period of his life, he was the advocate of what he calls “the immateriality of matter, or rather, the mutual penetration of matter;” a doctrine which he expounds in an inimitably original and unintelligible passage, which is extracted from his “History of Discoveries relating to Vision,” by Mr. Stewart. At another period of his life, he inclined to the materiality of mind. But the only opinion in which he uniformly persevered, was, that “man does not consist of two principles, so essentially different from one another as matter and spirit; but that the whole man is of some *uniform composition*.”† At last came Dr. Darwin (who never embarrassed himself with little difficulties,) and declared, in the very outset of his work, that “the word *idea*, which has various meanings in metaphysical writers, may be defined to be a contraction, or motion, or configuration, of the fibres which constitute the immediate organ of sense.” So that, according to this writer, the idea which a man has of his father, is a contraction of one of his own fibres; and that which he possesses of the universe, is a configuration of another. In an *Addendum* to the *Zoonomia*, the same learned author compares “the universal prepossession, that ideas

* Hartley’s Observations, pp. 511, 512. Ap. Stewart.

† Preface to Disquisitions, p. 7. Ap. Stewart.

are immaterial beings, to the stories of ghosts and apparitions, which have so long amused the credulous, without any foundation in nature."

Mr Horne Tooke's title to be considered as a materialist, is rather more questionable than that of Dr. Darwin, or any of his predecessors; but he is so loudly claimed by the followers of that sect, and his services are considered as so great, that it would be a sort of cruelty to attempt to rob them of an authority they prize so highly. His labours, in their cause, have been entirely philological; but they are not, on that account, valued the less by his metaphysical allies, and seem to be considered as a beautiful instance of the lights which sister sciences may throw upon one common truth. The leading principle of Mr. Tooke's work is, that the true meaning of the words is to be sought in their roots, and that men talk at random, or, as he expresses it, "gabble like things most brutish," when they use terms in any other than that which may be shewn to be their proper historic sense. Now it so happens (and from the nature of things it could not happen otherwise,) that the basis of a language is principally to be found in words expressing sensible objects; for these obviously were the first, the most necessary, and most intelligible ideas; and when afterwards, it was requisite to speak of any thing not subject to the observation of the senses, instead of a mere arbitrary sound, a metaphor was used; that is, something known was employed to explain something unknown, as the best approximation that could be made to it. Nothing can be more simple and natural than all this; but this matter of fact (though admitting of so easy an explanation) is considered by the materialists as a prodigious argument in favour of their theory. Language certainly carries us back, in the history of its etymology, to sensible objects; and it is thence inferred, quite "*de bonne foi*," and with all the tranquility of a demonstrative truth, that every thing expressed by language must of course be a sensible object also. Mr. Tooke has not always taken the trouble to draw this conclusion; but it is pretty plainly intimated in his disquisitions, as well as evidently implied in the principle on which he reasons; and on one very important occasion it is distinctly expressed. Of the word *right*, he observes, that it may be shewn to mean nothing but what is or-

dered: and of the words expressing the *soul*, in the Latin and Greek languages, he proves that they mean only *wind* or *breath*: leaving, in both these instances, the corollary to his readers. But on the word *truth*, he has the following remarkable paragraphs. "*True*, as we now write it, or *trew*, as it was formerly written, means simply and merely, that which is *trowed*. And instead of being a rare commodity upon earth, except only in words there is nothing but truth in the world.

"That every man, in his communication with others, should speak that which he *troweth*, is of so great importance to mankind, that it ought not to surprise us, if we find the most extravagant praises bestowed upon *truth*. But truth supposes mankind; for whom, and by whom alone the word is formed, and to whom alone it is applicable. If no man, no truth. There is, therefore, no such thing as eternal, immutable, everlasting truth; unless mankind, such as they be at present, be also eternal, immutable, and everlasting."*

We cannot enter upon a formal refutation of this puerile theory. Mr. Stewart has examined and sifted it with great ability in the chapters which he has devoted to the consideration of Mr. Tooke's philological speculations; and nothing can be more masterly than his attack, or more complete than his triumph. Two things surely are most obvious;—that there is such a thing as speaking metaphorically; and, that the sense which belonged to a word five hundred years ago, may not be the sense which belongs to it at present. If Mr. Tooke's theory is correct, when we say that a lion is a *humane* animal, we mean that he is a man; a private gentleman is an *idiot*; an *instant* is a standing thing; a *result* is a jumping thing; to *attend* to a person is to walk up to him; to *impress* ideas upon the mind is to squeeze them in, and to *express* them is to squeeze them out again; when two men *converse*, they turn round together; when Mr. Tooke *advanced* his theory, he overthrew it; when he *supported* it, he carried it on his shoulders; and when he *inculcated* it he trod it under his feet.

After having so long detained our readers with our own comments, it would be unpardonable not to present them with the following just, striking, and very eloquent observations, from the pen of Mr. Stewart:

* Diversions of Parley, ap. Stewart, 16.

“ The philological speculations to which the foregoing criticisms refer, have been prosecuted by various ingenious writers, who have not ventured (perhaps who have not meant) to draw from them any inferences in favour of materialism. But the obscure hints frequently thrown out, of the momentous conclusions to which Mr. Tooke's *discoveries* are to lead, and gratulations with which they were hailed by the author of *Zoonomia*, and by other physiologists of the same school, leave no doubt with respect to the ultimate purpose to which they have been supposed to be subservient. In some instances, these writers express themselves, as if they conceived the philosophy of the human mind to be inaccessible to all who have not been initiated in their cabalistical mysteries; and sneer at the easy credulity of those who imagine that the substantive *spirit* means any thing else than *breath*; or the adjective *right*, any thing essentially different from a line forming the shortest distance between two points. The language of those metaphysicians who have recommended an abstraction from things external as a necessary preparation for studying our intellectual frame, has been censured as bordering upon enthusiasm, and as calculated to inspire a childish wonder at a department of knowledge, which to the few who are let into the secret, presents nothing above the comprehension of the grammarian and the anatomist. For my own part, I have no scruple to avow, that the obvious tendency of these doctrines to degrade the nature and faculties of man in his own estimation, seems to me to afford, of itself, a very strong presumption against their truth. Cicero considered it as an objection of some weight to the soundness of an ethical system, that ‘ it savoured of nothing grand or generous,’ (*nihil magnificum, nihil generosum sapit*): nor was the objection so trifling as it may at first appear; for how is it possible to believe that the conceptions of the multitude, concerning the duties of life, are elevated by ignorance, or prejudice, to a pitch which it is the business of reason and philosophy to adjust to an humbler aim? From a feeling somewhat similar, I frankly acknowledge the partiality I entertain towards every theory relating to the human mind, which aspires to enoble its rank in the creation. I am partial to it, because, in the more sublime views which it opens of the universe, I recognize one of the

most infalible characteristics by which the conclusions of inductive science are distinguished from the presumptuous fictions of human folly.

“When I study the intellectual powers of man in the writings of Hartley, of Priestley, of Darwin, or of Tooke, I feel as if I were examining the sorry mechanism that gives motion to a puppet. If, for a moment, I am carried along by their theories of human knowledge and of human life, I seem to myself to be admitted behind the curtain of what I had once conceived to be a magnificent theatre; and while I survey the tinsel frippery of the wardrobe, and the paltry decorations of the scenery, am mortified to discover the trick which had cheated my eye at a distance. This surely is not the characteristic of truth or of nature, the beauties of which invite our closest inspection; deriving new lustre from those microscopical researches which deform the most finished productions of art. If, in our physical inquiries concerning the material world, every step that has been hitherto gained, has at once exalted our conceptions of its immensity, and of its order, can we reasonably suppose that the genuine philosophy of the mind is to disclose to us a spectacle less pleasing, or less elevating, than fancy or vanity had disposed us to anticipate?”—pp. 185, 186, 187.

The sixth Report of the Bible Society of Philadelphia, read before the Society, May 4th, A. D. 1814.

REPORT.

THE Holy Bible commands our belief that its origin is divine, by the miracles and the prophecies which it records. The former have been acknowledged by adversaries the most acute and severe, and the latter, in many incontrovertible instances, have been already accomplished; and, with the progress of time, are still fulfilling. Men of the purest dispositions and of the most profound research have as generally admitted the volume to be the result of divine in-

spiration, as the writers themselves are agreed in the facts which they exhibit, the doctrines they teach, and the duties they recommend and exemplify. A production like this, in which the Divine Majesty is, every where, heard speaking in a manner worthy of himself; which frowns on impiety, injustice, and licentious affections, and enjoins reverence to God and love to man, may reasonably be supposed calculated to promote the noblest interests of the human family. If it has not produced effects, as yet, fully equal to its sacred tendency, it is certain that society has already been benefitted in a high degree. An innumerable multitude, made "free from sin," have become "servants of holiness," and are cheerfully expecting or have passed to the enjoyment of everlasting life.

One reason why the effects of divine revelation have not become more obvious and important, is the scarcity of Bibles in the world. To remedy this evil, is the grand aim of the *Parent Society*, on the opposite shores of the Atlantic, and of the numerous institutions to which her example and beneficence have given rise. How far the Bible Society of Philadelphia, during the past year, has succeeded in *her* efforts, your managers have, this evening, the pleasure of announcing.

Twelve copies of the Bible and fifty of the New Testament have been forwarded to the Rev. Dr. Atwater, for distribution in the town and neighbourhood of Carlisle. Six Bibles and eighteen New Testaments have been sent to the Rev. Mr. Latta, for circulation in the Great Valley. Thirty New Testaments have been delivered to the Rev. Mr. Marquis, to be distributed in Washington county, Pennsylvania; and fifty to the Rev. G. Schober, at Salem, in North Carolina, to be given away at his discretion. Twenty English Bibles have been placed in the hands of the Rev. Mr. Potts, to be forwarded to the Rev. William Woods, of Erie, for distribution among such as are destitute in the western districts of this state. For the same purpose, six English Bibles and twelve New Testaments have been sent to Mrs. Bracken, in the county of Erie. Twelve English New Testaments were committed to Mr. Joseph Clark, to be given away in the Barrens of New-Jersey; and six Bibles and twelve New Testaments, in the German language, together with six Bibles and six New Testaments in English, to be distributed

at Harrisburgh, and on the banks of the Susquehanna. To be employed in the same vicinity, twelve German Bibles and twelve English, have been placed in the hands of the Rev. Mr. Schaffer; besides twelve English Bibles and twelve New Testaments which, for the same district of country, have been forwarded to Dr. Rose. To the Rev. Mr. Schaffer twelve German New Testaments have also been given, to be transmitted, to the Genessee country.—Eight German Bibles and twenty-six New Testaments have been committed to the Rev. Dr. Helmuth, for the use of the German settlement of Woldeborough, in the district of Maine; and twelve German New Testaments to the Rev. Mr. Meade, of Frederick county, Virginia. Six English Bibles have been sent to Mr. Kirkpatrick, for dispersion in the borough of Lancaster. Mr. Joseph Knox, of Carlisle, received six English Bibles and twelve New Testaments for distribution in that town and its vicinity; and the Rev. Mr. Helfenstein, six German New Testaments for the same purpose. Six English Bibles and as many Testaments have been sent to Mr. Hay for the town and vicinity of Easton; and a hundred English New Testaments to the Rev. Mr. Woodbridge, at Wilkesbarre. Four German New Testaments and one English Bible have been put into the hands of Mr. Christian Schultz; and six English Bibles to the Rev. Mr. Dunlap, of Abingdon, all to be distributed in Montgomery county. Six English Bibles have been forwarded to Mr. William Lardner, for the vicinity of Holmesburgh; and twelve English New Testaments to the Rev. Mr. Dubois, for the neighbourhood of Doylestown, in the county of Bucks. Twenty-four English Bibles have been sent to Mr. Robert Monroe, of Georgetown, district of Columbia. Six English Bibles and six New Testaments, to the Rev. John E. Latta, of Christiana, in the state of Delaware; and twelve New Testaments to be given away by Mr. John Dayton, of the state of Rhode Island.

Establishments, the object of which is the melioration of the condition of the penitent, the impoverished, and the afflicted, have ever been considered as deserving an interest in the charities of this society. The managers have furnished captain Moore with twelve English Bibles, for the use of the Magdalens when leaving the asylum, in this city; and have presented

six, to remain for the service of the house. They have given twelve English Bibles to the charity school under the direction of the Female Association; and two to the city hospital under the charge of the board of health. Twenty-four German Testaments have been forwarded to the Rev. W. Allen, to distribute among two hundred German prisoners at Pittsfield, Massachusetts. Twelve English New Testaments have been delivered to Mrs. Snyder, to be given to the poor who fall under the notice of the Female Hospitable Society. To the Pennsylvania Hospital twelve English New Testaments have been presented for distribution; and as many to the Alms-house. Twelve copies of the same have been placed at the disposal of Messrs. White and Hazard, among the poor at the falls of Schuylkill; and twenty-four copies have been furnished Messrs. Smith and Hearn, to be given to poor children in the Northern Liberties.—The Rev. John Gloucester has received twelve New Testaments for the people of colour. One hundred Bibles have been sent to Dr. Rose, of Silver lake, Susquehanna county, for the Luzerne Association, a charitable society, to be distributed in their settlement.

From conviction of the tendency and importance of the sacred volume, to improve the condition of the soldier and the seaman, twenty English Bibles and ten New Testaments were presented to colonel Fotteral, to be distributed among the soldiers of the 32d regiment of the troops of the United States. The managers have received a communication from Mr. Walter, the adjutant, by order of his commander, colonel Fotteral, returning thanks for the donation. Ten English Bibles were delivered to Mr. Ramage, commanding a galley in the Delaware, for the use of his crew. From commodore Angus, who directs the flotilla, a letter has been received, expressing his gratification in being made the medium of circulating the Scriptures. The managers resolved that twenty-four English Bibles additional be sent to the commodore, to distribute among the sailors. Twelve New Testaments have been placed in the hands and at the disposal of captain Wickes, of the navy-yard.

Encouraged themselves, by the liberal contributions of the Parent Society, the managers have wished, to the extent of their abilities, to encourage other institutions in the infancy

of their endeavours. They have voted and sent twenty-five Bibles and twenty-five New Testaments to the Bible Society of Delaware ; and fifty Bibles and fifty Testaments, all in the English language, to the Philadelphia Female Bible Society. Fifty English New Testaments and twenty-four of the German, have been sent to the Auxiliary Society newly established at Harrisburgh.

Besides the above distributions, the managers have personally given away many copies of the divine word, to suitable applicants, in our city and its liberties.

In December last, your managers received a letter from the Rev. George Bourne, secretary of the Virginia Religious Tract Society, requesting a supply of Bibles and Testaments for the purpose of raising a fund by the sale of the books, to be invested in the printing of tracts for gratuitous distribution. Contemplating this request as inconsistent with the avowed object of this society, they declined the proposal ; but ordered that twenty-four Bibles should be forwarded to Mr. Bourne, to be distributed under his superintendence to the destitute in his neighbourhood.

With emotions peculiarly delightful, the managers received a communication from Joseph Horsefield, Esq. inclosing eleven dollars and fifty cents, the voluntary contributions of young ladies in the academy of Bethlehem. They have acknowledged the receipt of the amount, and have availed themselves of the opportunity of uttering the feeling which the donations of children and young persons ever create. The managers have, moreover, forwarded to Mr. Horsfield six German Bibles and twelve English New Testaments for circulation in the vicinity of Bethlehem.

In consequence of a collection made in the churches in and about Georgetown, Maryland, and received some time since, amounting to seventy-five dollars, fifty English Bibles and fifty New Testaments have been sent to Elias B. Caldwell, Esq. for distribution there.

A letter has been received from Mr. Samuel Bond, of Chillisquaque, Northumberland county, stating that, with others, he was endeavouring to originate an Auxiliary Bible Society in his neighbourhood. He solicited a donation of three dozen Bibles, which the managers cheerfully presented.

New sources of pleasure, and new opportunities for useful exertions, have been opened to the Society by a communication made to the managers in June last, by the Rev. Messrs. Mills and Schermerhorn. These gentlemen, while performing a missionary tour through the western states, successfully directed their pious zeal to the bringing of Bible Societies into existence. On the formation of the Ohio Bible Society, your managers voted them one hundred English and six French Bibles; and the assurance was transmitted by the treasurer, of the disposition of this Society to assist every new institution to the utmost of their ability.—Encouraged by such co-operation, and by the truly generous aids of our sister societies in New-York and Connecticut, the Rev. Messrs. Mills and Schermerhorn were incited to attempt Bible Societies at Nashville, at Nachez, and at New-Orleans. Their efforts were prosperous. They state that “the general principle they had always in view in the formation of those societies was, to combine the united support and energies of all denominations of Christians, by whatever name they were known.” They saw occasion to lament the want of Bibles, through the country in which they travelled. No edition of the Scriptures has been printed west of the mountains. Previous to the cession of Louisiana and the territory of Missouri to the United States, it was no part of the policy of the country to tolerate Protestant preachers, or allow the circulation of the Scriptures among the people. The bishop of Orleans observed, that among all the Catholics in New-Orleans, he did not believe there were ten Bibles. These worthy missionaries, conceiving that an edition of 5,000 New Testaments, in the French language, would meet the present necessities of the country, represented to this Society the propriety of attempting to affect the work. Impressed with the importance of the object, the managers resolved on publishing five hundred copies of the communication; and as their own funds, by the purchase of the stereotype plates, had become almost exhausted, to append an address to their sister societies throughout the union, inviting their co-operation. To these were added several interesting articles calculated to animate and sustain a holy zeal for the best interests of man.

The managers cherish a spirit of gratitude to God and to their brethren, for the success which followed this measure. Funds were soon supplied, more than sufficient to complete the edition. While waiting to receive answers from other societies, it occurred to their minds that something towards the contemplated edition of the French New Testament might be drawn from gentlemen of that nation residing in this city. They drew up an address in the French language, and gave it circulation. A committee was appointed to wait on persons who were thought likely to contribute. The addition of two hundred and eighty dollars to the treasury, became the agreeable consequence.

When a proper object presents itself, the managers have had the gratification of observing how easily the sensibilities of pious benevolence are awakened. Towards the printing of the French Testament, the Bible Society of Baltimore made a grant of three hundred dollars. The same amount was tendered by the Auxiliary Society of Philadelphia.— Fifty dollars were received from the Bible Society of Nassau Hall; and five hundred from that of New Hampshire. Five hundred dollars have also been forwarded by John Cumming, Esq. for the same purpose, from the Georgia Bible Society; two hundred from the Society in New Jersey; one hundred and fifty from the Virginia Bible society; and fifty dollars from the society in Frederick county. Besides these, two enclosures have been received through the medium of the post-office, by the treasurer; one containing twenty-five dollars, the other twenty-eight, to be applied to the same generous design.

In the moments of joyous animation, which these liberal donations produced, your managers were doubting whether they might not venture upon printing the whole Bible.— From this attempt they were deterred, partly from a belief that an edition of the Testament would not only be most easily effected, and, in the present state of the inhabitants of New Orleans, might probably be most useful; and partly from information received from their sister society in New-York, that the effort was by them contemplated. This latter intelligence had reached some of the societies, before they had returned an answer relative to their invited co-operation in the publishing of the French New Testament.

Under an impression that this society and that in New-York would combine in the work, the Bible society in Charleston contributed five hundred dollars, and the Massachusetts society three hundred, for printing the French scriptures; to be at the joint disposal of the two societies. The managers were happy in the opportunity of adding to their gratitude the request that these last two sums might be paid exclusively into the hands of the New York society. The edition of the New Testament, which is now completed and in the hands of the binder, is printed from the stereotype copy of the British and Foreign Bible society. The work was committed to a French printer of this city, and is well executed. Believing that it would ultimately lessen the expense of the work, the managers ordered a thousand copies of the edition to be printed on a finer paper for sale.

While this society is endeavouring to diffuse the streams of sacred knowledge through southern regions, it is a pleasant reflection that its sister society in New-York is looking, with a commiserating eye, on regions in the north. She sees multitudes in Canada, who use the French language, almost without a Bible; and feels "that generous and truly Christian spirit, which, in the midst of war, knows no war."

At their meeting in September last, your managers resolved, "that a compliment of a Bible in extra binding be made to the Rev. Mr. Schermerhorn, and another to the Rev. Mr. Mills, as a testimony of the high sense entertained by the board, of the exertions of these gentlemen in promoting the establishment of Bible societies, in their missionary tour." On this subject they have only to add, that under a conviction of the importance of a careful distribution of the French New Testament, and that the design of this charity may not be defeated, they have authorised the treasurer and librarian to employ an agent to take charge of them; provided the compensation to be made shall not exceed the surplus funds received for defraying the expenses of the work. An agent, entirely to their wishes, they anticipate the pleasure of finding in the Rev. Mr. Mills.

In their last annual report, the managers have found with regret, that they were incorrect in part of the statement there given, relative to the origin and design of the Bible

society of Nassau Hall. The incorrectness alluded to, was owing to the circumstance that they had not then seen the constitution and address of that society; but, being highly gratified with its institution, took the liberty to state, on in-official communications, *believed to be strictly correct*, what, it now appears, was, in some respects, erroneous. The origin and design of that society, as given in their own address, are as follows :

“Will it be thought an unworthy motive to actuate us in such an undertaking, if we say that a desire to manifest our deep sense of the infinite value of revealed truth, and the high esteem we have for the Bible which contains that truth, were among the causes which led to the formation of this society? We would, by a liberal distribution of this invaluable treasure, wipe away the reproach which has so often been levelled at colleges, ‘that, while they are the receptacles of science and literature, they reject or despise the study of the sacred Scriptures.’

“We do not indeed make them our principal study, but we venerate them as the only guide to eternal life.”

“Imitation is a distinguishing characteristic in youth: and we blush not to say, that a willingness to follow any good example in the older countries beyond the Atlantic, and a desire to be behind them in no praise-worthy action, contributed not a little to the laudable pursuit, in which we are now engaged.”

“Be it our purpose to learn from the experience of age, and to follow diligently the path marked out by piety and virtue. And although in this glorious work, we now stand alone among the colleges in our land, yet we hope soon to hail sister societies in sister institutions. The field is large enough for us all; and may we not hope that the opinion and example of young men pursuing a regular course of study so expressed, would have a happy influence on the youth of our country at large?

“But a more important consideration than has yet been mentioned, is the perishing need in which many of our countrymen stand of this pearl of great price; and the great success and happy effect of those Bible societies which have been established. Many families, where the word of life had never before been known, have been furnished by these

societies ; and many hearts have been made glad amidst the oppression of poverty and disease. The faithful labours of those that have gone before us, have been crowned with great success ; and in return for their Bibles, they have received the blessings of many ready to perish. Animated by such examples and such hopes, we go forward in our undertaking."

The managers have the pleasure of informing the society, that the sixth edition of their stereotype Bible is now put to press. In the first edition 1,250 copies were printed, (250 of which were on finer paper and for sale,) and 750 New Testaments. In the second edition 2,500 copies. In the third, 2,750 copies, 250 of which were, for sale, on finer paper. In the fourth edition were printed, 2,500 of the whole scriptures, and 1,000 of the New Testament only. The fifth edition consisted of 2,500 Bibles ; and the sixth is to embrace 2,625 Bibles and 1,500 New Testaments. When, therefore, this last edition shall have been struck off, from the stereotype press, there will have issued 3,250 New Testaments and 14,125 Bibles. An increase of the experience and facility of the printer in working the plates, has enabled the managers to offer Bibles at 60 cents and New Testaments at 22. But for the advanced price of the leather required for binding, they would be able to place them at rates still lower. For the detail of the quantities supplied the sister societies, the managers beg leave to refer the society to the report of the treasurer.

It has long been a subject of deep regret, that the resources of the society, in a pecuniary view, have been no more enlarged. A short time before the last annual meeting, the managers resolved on giving greater publicity to such meetings ; that the ladies and gentlemen of the city should be invited to attend ; and that when the report had been read by the president, after the manner of the parent society, a few addresses should be delivered by some of the members, and a public collection be made. The managers are happy to state that their expectations were not frustrated. One hundred and thirty-two dollars were cheerfully thrown into their treasury, and the list of subscribers and donors considerably increased. A course like this it is their wish annually to pursue : and they indulge the hope that

the liberality of the christian public will increase with the age and utility of the establishment.

Several recommendations presented by a committee recently appointed to devise some efficient means for increasing the society's funds, the managers have with pleasure adopted.

An address has been circulated through the public prints, soliciting the attention of the public to the institution. The rich have been requested to make the society a subject of their bequests. The rise of Bible societies in the colleges has been recommended, together with contributions among the youths in public seminaries. Jurors and arbitrators, in favour of the society, have been reminded of the desirableness of their relinquishing their fees.

Two committees have been appointed, consisting of six members each, called the northern and southern committee, to solicit an increase of new subscribers. They are earnestly requested not to desist without completing two hundred members. A number of subscription books have been prepared, with good leather covers: one of which is placed in the hands of each of the managers, that he may have it in his power to procure subscribers, as Providence may throw suitable persons in his way.

An application has been made in a printed circular, in the name of the society, to the several congregations in the city, soliciting a collection in their respective churches once a year. The answers that have come to the hands of the managers are favourable to the benevolent design. It has moreover been thought prudent that an immediate payment of the five dollars requisite to introduce to membership, be not always demanded when the subscription is taken, but that it be left to be called for, or to be paid by the subscriber himself, at some early succeeding period.

While the committee last referred to were endeavouring to fulfil the duty with which they were charged, it was impressed deeply upon their minds, that, could a Bible society be established that should enjoy the patronage and share the exertions of ladies, who, in addition to a high reverence for religion, were blessed with pecuniary ease or opulence, much might be effected. Convinced, that if such a measure were ever rendered efficient, it must be originated with

one or more ladies whose pious zeal would collect others around the common banner of truth, they addressed a letter to a respectable lady of this city, on the subject. It was soon found that the hearts of many were alive to this species of beneficence, and happy in an opportunity of evincing their attachment to the grand charter of human salvation, and their lively desires to become useful to the children of ignorance and poverty. The managers having heard of the excellent intention, not only tendered the Bibles and Testaments already stated, but requested their president to present an address to the ladies preparing to associate, expressive of high satisfaction with their undertaking, and zealous wishes for their prosperity. In about two weeks five hundred subscribers were obtained. A constitution has been adopted, and the society has been fully organized. It is daily increasing, and promises extensive usefulness.

The following is an extract from their minutes of the 27th of April last :

"The managers, taking into consideration the very favourable state of the funds of this society, and entertaining a high sense of the usefulness of the parent institution established in this city, resolve that the sum of six hundred dollars be presented as a donation to the Bible society of Philadelphia; from whom they will be willing to accept of five hundred Bibles for gratuitous distribution."

For their generous present, the thanks of the society have been returned.

Their purchases and distribution of the Scriptures have already transcended expectation.

Soft airs, and gentle heavings of the wave,
Impel the fleet whose errand is to save.
Let nothing adverse, nothing unforeseen,
Impede the bark that ploughs the deep serene,
Charged with a freight transcending in its worth
The gems of India, Nature's rarest birth.

It is fervently hoped, that similar institutions may spring into existence in many other parts of the union.

A committee has been appointed, consisting of the Rev. Dr. Helmuth, the Rev. Messrs. Helfenstein and Myers, and Godfrey Haga, Esq. to ascertain whether it may not be

practicable, to publish an edition of the Scriptures in the German tongue. The result of the inquiries of the committee, the managers have not as yet received. In the success of such an effort they will devoutly rejoice.

They have observed, with heartfelt pleasure, the increase of a spirit, throughout the United States, for originating and supporting Bible institutions. It is found mild and generous, promising and powerful as the opening of spring. A Bible society exists in each of the states of Vermont, Connecticut, Rhode Island, Delaware, Ohio, the District of Columbia, Maryland, Kentucky, Tennessee, North Carolina, Georgia, the Mississippi Territory, and Louisiana. Two societies are found in the province of Maine, and the same in New Hampshire, in New Jersey, and in South Carolina. Four in each of the states of Massachusetts and Pennsylvania, and the same number in Virginia, and ten in the state New-York: making in the whole forty-three Bible societies. It is probable that other societies are organized or forming, of which your managers as yet have received no information.

While other institutions occupy the reflection and inspire the gladness of the friends of revealed truth, the mind is insensibly led to admire the progress of the British and Foreign Bible society, the common parent of them all. A few years ago it was seen "a bridegroom coming out of his chamber," it is now "a strong man" running a triumphant "race." "Their line is gone out through all the earth, and their words to the end of the world." The receipts of the society, for the year ending March 31, 1813, were seventy-six thousand four hundred and fifty-five pounds sterling.—From the commencement of the institution, in 1804, to the 30th of September, 1813, three hundred and thirty thousand three hundred and fifty-one Bibles, and five hundred and forty-eight thousand eight hundred and thirteen Testaments, had been issued, exclusive of those circulated, at the charge of the society, in various parts abroad. They have already printed and are circulating the scriptures in the English, the Welsh, the Gaelic, the Manks, the Irish, the Arabic, the modern Greek, the French, the Spanish, the Portuguese, the Italian, the Dutch, the Danish, the German, the Mohawk and the Esquimaux languages. Since the commencement

of this noble charity, to the date last mentioned, they have expended one hundred and eighty-two thousand nine hundred and eighteen pounds nineteen shillings, and eight pence sterling, in the diffusion of the best of books. They have liberally assisted in the translating the Bible into the languages of India, and in repairing, as far as beneficence was capable, the loss sustained by fire at Serampore.

The managers possess authentic information, that "the British and Foreign Bible society gains continually new accessions of strength, by the increase of auxiliary and branch societies, which amount, within the United Kingdom, to about three hundred and thirty, or upwards, besides Bible associations, of which many of the societies have several attached to them."

During the year of release, under the Old Testament economy, the Hebrews spent their time in reading and hearing the law of the Lord. The disciples of Christ, of every name, are confidently expecting a **GRAND YEAR OF RELEASE**: when war shall desolate, ignorance mislead, and iniquity defile our world no more. Bible societies, in the good providence of God, are furnishing the nations with the inspired volume; that, when the "acceptable year" shall arrive, they may read the holy pages, and find "the face of the covering cast over all people and the veil spread over all nations taken away and destroyed."

A new era has opened in the church of God. The zeal and associations of christians for the spread of the Bible, are without a parallel in ecclesiastical history. Good men are surprised, alike at the success with which their labours are crowned, and at the culpable apathy or hesitation which prevented them from earlier commencing so divine a course. Taught by experience, that no great benevolent object, attempted by the religious public, has failed for want of support, they are encouraged to unshaken perseverance and evangelic enterprise. Liberal exertions have even a present reward. The pen of heaven has inscribed on every fabric of benevolence "He that watereth others, shall be watered himself." Dispersing the word of eternal life, the mere private christian becomes in a manner the public teacher, and may confidently hope, that the holy spirit of God will make him wiser in its mysteries, and happier in its

consolations. Bible establishments are vernal showers. To an extent, beyond calculation, with the blessing of Jehovah, it may speedily be seen, that "instead of the thorn shall come up the fir-tree, and instead of the brier the myrtle-tree; and it shall be unto the Lord for a name, and for an everlasting sign that shall not be cut off."

LANCASTRIAN SCHOOL.

We are happy in having it in our power to announce the opening of a school in this place, to be conducted on the Lancastrian plan.—Among all the improvements which have been introduced into Lexington, this as to real use must hold the highest place. We shall in a future number give a statement of some of the peculiar advantages of this system.

ADVERTISEMENT.

Having received a considerable addition to their subscribers since the issuing of the first number of the Almoner, the editors and publisher are encouraged to present a *second*. The patronage given, is however, still insufficient to justify any extensive arrangement for the continuance of the work. A third number may be expected by the first of September, and provided a sufficiency is then secured to cover all necessary expenses, the friends of the work may calculate on receiving a number every month afterwards, according to the original prospectus.—But should this not be the case, that none may lose by what is done, four other numbers only, shall be issued—*viz.* one every other month, making a small volume, just one half of what was proposed, and at one half the price. Whatever may have been said to the contrary, *making-money* is not the object with either the editors or publisher. To be able to defray expense actually incurred, is all that is desired; and, so far as *quantity* is concerned, the Almoner is the cheapest book that ever has been printed, or proposed to be printed in the western country.

THE ALMONER.

VOL. I. PART 1.] SEPTEMBER.....1814. [No. III.

MARTYRDOM OF JOHN HUSS AND JEROM OF PRAGUE.

Continued.

In the same year, 1415, another object of controversy was started in the council, which was afterwards attended with important consequences, and produced one of the usual subjects of contention between the papists and the protestants; I mean the doctrine of the communion in both kinds*. John of Prague, bishop of Litomissel in Moravia, censured in the assembly the practice of the followers of Huss, who administered the wine to the laity. About twenty-five years before the council of Constance, Matthias, a curate of Prague, had ventured to preach publicly against the general disuse of the cup in the communion, and is said to have actually administered the sacrament to the laity in both kinds. It is not easy to say precisely, at what period the general disuse took place, but we have seen that it was gradually effected in the dark ages, long after the time of Gregory the first of Rome; and that it was, most probably, a concomitant of the doctrine of transubstantiation. Matthias was obliged to retract in a synod assembled at Prague in 1389. It is however agreeable to the general views of this history to observe, from a Bohemian writer†, that Matthias was a pastor of great piety and probity, fervently zealous for the truth of Jesus Christ and the doctrine of the gospel, an enemy to the reigning corruptions and abuses, and one who suffered greatly for his assiduity in preaching the word of God. He died in 1394.

* L'Enfant, p. 256.

† Procopius of Prague.
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Some months after the departure of John Huss for Constance, Jacobel, a pastor of Prague, a man renowned for learning and purity of manners, revived the doctrine of Matthias. Peter of Dresden, being expelled from Saxony for maintaining the waldensian doctrines, retired to Prague, and there instructed youth. From him Jacobel learnt that the withholding the cup from the laity was an error*. The man was faithful to his convictions: he preached with perspicuity and vehemence: he roused men's attention and excited their zeal; and by these means a flame was kindled throughout Bohemia respecting this matter. The clergy of that kingdom complained to the council of Constance; and the bishop of Litomissel, while he impeached Jacobel, represented the circumstance of this new controversy, as a consequence of the doctrine of John Huss, in order to hasten his condemnation.

That reformer had probably been inclined to the views of Jacobel before he left Prague; but it was not till after he came to Constance, that he published his approbation of the communion in both kinds. The principal author, or to speak more properly, the principal reviver of this practical truth in the church of Christ, was Jacobel, who seems to have been a zealous, active, laborious, minister of Christ. Little indeed is known of his pastoral services, because here, as in other cases, we have to lament that the accounts of vital godliness are general and short, while those of the controversies in external affairs are verbose and prolix. Let the christian reader, however, contemplate with a lively satisfaction, the providential effects of waldensian light and knowledge in spiritual things.

The appearance of the new controversy, added to the question concerning Jerom of Prague, increased the fury of the storm against Huss; and his enemies laboured day and night for his destruction. His health and strength were decayed by the rigour of confinement. The great men of Bo-

* It appears from Perrin's History of the Waldenses, p. 156, that this people rejected the doctrine of transubstantiation. According to them, "the eating of the spiritual bread, is the eating of Christ's body figuratively. Otherwise, Christ must have been eaten perpetually. For we need to feed on him continually in a spiritual sense. To eat him, is to abide in him."

hemia, repeatedly insisted on justice being done to their countryman. But justice was a stranger at Constance: the emperor himself had perfidiously given up this faithful servant of God to the malice of his enemies; and the council, as if conscious of the difficulty of condemning him openly, had recourse to the despicable means of attempting, by repeated insults and vexations, to shake his constancy, and render a public trial unnecessary. He was frequently examined in private. An air of violence and menace was employed on those occasions, of which we may form some idea from one of the letters of Huss; "Causis," says he, "was there, holding a paper in his hand, and stirring up the bishop of Constantinople to oblige me to answer distinctly to each article it contained. Every day he is brewing some mischief or other. God, for my sins, has permitted HIM AND PALETZ to rise up against me. Causis examines all my letters and words with the air of an inquisitor; and Paletz has written down all the conversation which we have had together for many years. I have this day suffered great vexation."

The approbation of a good conscience, and the comforting presence of the spirit of God, appears to have supported this holy man in all his sufferings. He gave his adversaries no advantage over him either through warmth or timidity; he refused to give answers in private; he reserved himself to the public trial which he had always solicited; he retracted nothing of what he had openly preached, and he possessed his soul in patience and resignation.

The unrighteous views of the council being thus far baffled, he was conducted to Constance, lodged in the franciscan monastery, and loaded with chains; in which condition he remained till the day of his condemnation.

His first hearing before the council was attended with so much confusion, through the intemperate rage of his enemies, that nothing could be concluded. In the second, in which the emperor was present, for the purpose of preserving order, Huss was accused of denying the doctrine of transubstantiation. Some Englishmen, who knew what Wickliff held on that point, and who were ready to take for granted, that Huss dissented in no article from their countryman, pressed him vehemently on the subject. It

appeared, however, that the Bohemian teacher followed the church of Rome on this important doctrine; and the sincerity of his creed, though a mistaken one, appears from his treatise on the body of Christ.

A tedious dispute ensued concerning the refusal of Huss to join with those, who condemned the errors of Wickliff. He explained himself with sufficient precision on this head: he declared, that he blamed the conduct of the archbishop Subinco at Prague, only because he had condemned Wickliff's books without examination, and without distinction; and he added, that most of the doctors of the university of Prague found fault with that prelate, because he produced no reasons from the scriptures. Huss further observed to the council, that, not having been able to obtain justice from John XXIII. he had appealed from him to Jesus Christ. His seriousness in mentioning this appeal exposed him to the derision of the council. It was even doubted whether it was lawful to appeal to Jesus Christ. Huss, however, with great gravity affirmed, that it was always lawful to appeal from an inferior to a higher court; that in this case the judge was infallible, full of equity and compassion, and one who would not refuse justice to the miserable. The levity of the assembly, and the seriousness of the prisoner were remarkably contrasted in these proceedings. The reader will of course understand John Huss in the sense in which, no doubt, he intended to be understood. In appealing to Jesus Christ, the conscientious martyr had his own mind fixed on the last judgment, and he aimed at making an impression on the court by directing their attention to that awful tribunal.

It would be tedious and uninteresting to take notice of the variety of calumnies with which he was aspersed. One instance may deserve to be mentioned.* "You one day, said his accusers, advised the people to take up arms against those, who opposed your doctrine." "I one day, replied Huss, while I was preaching on the christian armour, described in the sixth chapter to the Ephesians, exhorted my audience to take the sword of the spirit, and the helmet of salvation; but I expressly admonished them,

* L'Enfant, p. 330. vol. i.

that I meant the sword of the spirit, which is the word of God, and not a material sword." Sigismund exhorted him to retract his errors, and declared, that rather than support him in his heresy, he would with his own hands kindle the fire to burn him.

John de Chlum, however, was not to be dismayed by the power and multitude of the adversaries of Huss: he supported the insulted victim of their fury with courage and constancy. In his third hearing, John Huss, answered the inquiries made to him concerning articles of supposed heresy, which were extracted from his own works. He answered severally to the questions with much clearness and candour, owning, denying, or explaining, as occasions required. He was vehemently pressed to retract his errors, to own the justice of the accusations, and to submit to the decrees of the council. But neither promises nor menaces moved him. "To abjure," said he, "is to renounce an error that hath been held. But, as in many of those articles, errors are laid to my charge which I never thought of, how can I renounce them by oath? As to those articles, which I own to be mine, I will renounce them with all my heart, if any man will teach me sounder doctrines than what I have advanced." His conscientious integrity, however, availed him not. The court demanded a universal retraction; and nothing short of that could procure him their favour. The tedious malignity of the third day's examination oppressed at length both the mind and body of Huss; and the more so, because he had passed the preceding night sleepless through pain of the toothach. For some days before, he had also been afflicted with the gravel, and was, in other respects, in a weak state of health. At the close of the examination he was carried back to prison, whither John de Chlum followed him. "Oh what a comtort," said he, "was it to me, to see that this nobleman did not disdain to stretch out his arm to a poor heretic in irons, whom all the world, as it were, had forsaken!" In the same letter in which he mentions this, he begs the prayers of his friend, because "the spirit indeed is willing, but the flesh is weak."

Such is the treatment, which the dearest and most faithful servants of God are frequently called upon to endure

from an evil world. After the departure of Huss, Sigismund, with the most unrelenting barbarity, expressed himself against him, as a heretic worthy of the flames. On the next day a form of retraction was sent to this persecuted prisoner, which, though it was penned in equivocal and ambiguous terms, plainly appeared on the whole, to imply a confession of guilt. Huss therefore refused to sign it; and added, that he had rather be cast into the sea with a millstone about his neck, than give offence to his pious neighbours by acknowledging that to be true, which they knew to be false; that he had preached patience and constancy to others, and that he was willing to show an example of these graces, and hoped by divine assistance to be enabled to do so.

We have constantly seen in the course of this history, that the holiness of heart and life, which real christians have evinced from age to age, was always connected with the peculiar doctrines of christianity. Sometimes one of these doctrines, and sometimes another, constituted the prominent feature of their profession; but it is in vain to look for men of real holiness and virtue, who were inimical, or even indifferent to the fundamentals of the gospel. If there were any one doctrine more particularly insisted on than another, by sincere christians, that doctrine was always in its nature, of considerable importance; and by just connexion it implied and involved the whole of godliness, even though that connexion might not be understood or relished in every part by all persons of true piety. Should we then be asked, what peculiar doctrine was maintained and espoused by John Huss, whose holiness and integrity were undoubtedly eminent, the answer is, it was the doctrine of the depravity of human nature and of the necessity of a divine influence. This, I doubt not, will appear sufficiently evident to the evangelical reader, who will take the trouble fully to consider several of the articles, which were objected to him, and also some extracts from his letters; for, notwithstanding that the frequent use of the terms **PREDESTINATE**, **CHOSEN**, **ELECT**, &c. in those articles and extracts, might lead an uninformed and superficial reader to conclude that Huss was merely a speculative defender of the

doctrine of absolute decrees, without being an advocate for a real change of heart and personal holiness, it deserves to be remarked first, that this reformer used the terms in question precisely in the sense in which they are used in scripture; and secondly, that the doctrine of the total inability of man to save himself, both from the punishment and from the dominion of sin, was the great practical point he had in view. Among the expressions, which he had used, and which were objected to him, we may mention the following: "The assembly of the predestinated is the holy church, which has neither spot nor wrinkle, which Jesus Christ calls his own: a reprobate is never a member of holy church." These and similar passages, produced in accusation against him, he partly admitted as his own; and partly qualified by a fair and candid explanation. On the whole, it is very evident, that he gave offence, by studiously distinguishing those, whom God hath chosen to be his peculiar people in Christ, and are evidently pointed out, by their real practical holiness, as different from the common bulk of nominal christians. Even the pope and his cardinals, if not predestinated*, to him appeared to be no members of the body of Christ. "The church of Christ is," says he, from Bernard, "his own body more evidently than the body which he delivered for us to death. The church as it were the "barn floor†, of the Lord, in which are the predestinate and the reprobate, the former being as wheat, and the latter as chaff." In these subjects he followed the ideas of Augustin, with whose writings he appears to have been much acquainted. Divine influence, therefore, implying and involving all the essentials of the gospel according to the views of Augustin, and evidencing itself in particular persons by real humility, piety, and integrity, was one of the grand doctrinal points of John Huss; and this holy man defective as he was in christian light, and obscured with much superstition, was yet enabled to distinguish his scriptural creed from that of the mere religion of nature, both in theory and in practice; and he accordingly underwent that cross of Christ from the persecu-

* Romans, viii. 29.

† 2 Kings, chap. vi. v. 27.

tions of the wicked, which must ever be expected by those who will not allow merely nominal christianity to be the real religion of Jesus. For it is well known that nothing more irritates those who live according "to the course of this world*," than to be told that God has a holy peculiar people, formed for himself to show forth his praise.

The following passages are extracted from his letters:

"Almighty God will confirm the hearts of his faithful people, whom he hath chosen before the foundation of the world, that they may receive the eternal crown of glory. I am greatly comforted with those words of our Saviour: "Happy are ye when men shall hate you, and shall separate you from their company, &c. O precious consolatory lesson, difficult, indeed, not to understand, but to practise in time of tribulation. Let patience have her perfect work. It is a light matter to speak of patience, but a great matter to fulfil it. Our most patient champion himself, who knew that he should rise again the third day, and redeem from damnation all his elect, was troubled in spirit. Yet he, though sorely troubled, said to his disciples, let not your hearts be troubled, &c. I trust stedfastly, the Lord will make me a partaker of the crown with you, and with all them who love the Lord Jesus Christ. Merciful Christ! draw us weak creatures after thee; for except thou draw us, we are not able to follow thee. Give us a courageous spirit that it may be ready; for without thee we can do nothing. Give us an upright faith, a firm hope and perfect charity†."

The integrity of the Bohemian martyr was severely tried by the solicitations of several persons. But divine grace had given him the virtue of sincerity to a very eminent degree, so that the very least equivocation was abominable in his eyes. Even his enemy Paletz, inwardly reverencing the virtue of the man, took pains to induce him to retract. Put yourselves in my place, said Huss, what would you do if you were required to retract certain errors, which you were sure you never held. "I own, it is a hard case," answered Paletz, with tears in his eyes. It is not improbable, that this man had never meant actually to ex-

* Ephesians, chap. ii.

† Fox, vol. i. p. 716.

pose his countryman to the flames; and it is extremely probable that he had never before considered the dilemma to which the spirit of persecution must reduce a person of real integrity, namely, either to perjure himself, or to be consumed in the flames. One of the doctors, who visited Huss, said to him, "if the council should tell you, that you have but one eye, though you have really two, you would be obliged to agree with the council." "While God keeps me in my senses," replied Huss, "I would not say such a thing against my conscience, on the intreaty or command of the whole world."

This holy personage foreseeing his end to be near, redeemed* the little time which was left to him, by writing letters, which were publicly read at Prague, in his chapel at Bethlehem, the once delightful scene of his ministry. One of these letters may be considered as a farewell sermon addressed to his flock. He intreats them to adhere solely to the word of God, and not to follow himself, if they have observed any thing in him not agreeable to it; and he particularly begs them to pardon him, where he had been guilty of any levity in discourse or behaviour. He begs them to be grateful to John de Chlum and another nobleman, who had been faithful to him in his sufferings. He adds, that he hears no news of Jerom, except that he was a prisoner like himself, waiting for the sentence of death; and he concludes with an earnest prayer that the gospel of Christ may be always preached to them in his dear chapel of Bethlehem. His firmness was that of a christian, not of a stoic; founded in humility, not in pride. He experienced some attacks of the fears of death; but soon recovered his courage. "I am far," said he, "from the strength and zeal of the apostle Peter. Jesus Christ has not given me his talents: besides* I have more violent conflicts, and a greater number of shocks to sustain. I say therefore, that placing all my confidence in Jesus Christ, I am determined when I hear my sentence, to continue stedfast in the truth, even to the death, as the saints and you shall help me." Thus modestly does he write to a friend; and it is, from this private epistolary correspondence, that the most genuine fea-

* Ephesians, v. 16.

tures of his character may be drawn. John Huss appears indeed to have been one of those whom "the world was not worthy*;" and of no mere man could it ever be said with more propriety, that the world hated him, because he testified of it, that its works were evil. Undoubtedly his open rebukes of sin, both by his public preachings and writings, and by the uniform purity and innocence of his manners, had inflamed the tempers of the great men of the age, both in church and state; yet, it was scarcely to be expected, that the council of Constance should even upon their own principles, proceed, without the least proof of heresy, to condemn to the flames the most upright of men, because he refused to acknowledge that to be true which he believed to be false; or that this same council should justify the deceit and perfidy of their imperial president: their conduct, therefore, is to be considered as a striking proof not only of the general depravity of human nature, but also of the general wickedness and hypocrisy of the Roman church at that time.

The council settled beforehand, after what manner he was to be treated, in case he should retract†. He was to have been degraded from the priesthood, and to be forever shut up between four walls. This was the only reward which the unfeeling tyrants had intended to bestow on him, in the event of his wounding his conscience to gratify them. To lay the whole weight of blame on the popes, on account of the enormities of the Roman church, is to view that church superficially. It was generally and systematically corrupt: it had recently deposed three popes; it was, at present, without a pope; and yet could be guilty of crimes, not less heinous than some of the worst, which the popes ever committed.

The council, so Huss wrote the night before his death, exhorted him to pronounce every one of the articles, which had been extracted from his books, to be erroneous: but he absolutely refused to accede to so unreasonable a requisition; except they could, from the scriptures, PROVE his doctrines to be erroneous, as they asserted them to be. It may be proper to have mentioned this circumstance here by

* Heb. xi. 38.

† L'Enfant, p. 363, vol. i.

way of anticipation, to obviate a misrepresentation which was studiously made concerning John Huss, as if he had PROMISED to retract. On the contrary, it appears that he persisted to the last in the defence of his innocence with UNSHAKEN INTEGRITY.

While the council was preparing the formalities of his condemnation, they enacted a decree to forbid the reception of the communion in both kinds; and assigned no other reason for it, except their regard to the doctrine of transubstantiation; at the same time they owned that, IN THE PRIMITIVE CHURCH, THIS SACRAMENT IN BOTH KINDS WAS RECEIVED BY THE BELIEVERS*. Thus the triumph of the Roman church seemed to be complete. She dared to own, that she contradicted primitive christianity; and she dared to enact that those, who refused to obey HER institutions, though confessedly contrary to those of the primitive church, ought to be treated as heretics! What is this but open, undisguised opposition to the commands of Jesus Christ? And what other name but that of antichrist can so well express the corrupt and presumptuous domination of the Romish hierarchy?

But there is a voice in natural conscience, which it is not in the power of Satan easily to silence. Sigismund, inwardly ashamed of his baseness and perfidy towards Huss, wished to save the life of that good man, though he saw that, according to the wicked policy of the council, this was not to be done, except the prisoner could be induced to forswear himself. Many persons, to second the views of the emperor, endeavoured to overcome the constancy of Huss: even the council sent several deputations to him for that purpose. One of this martyr's letters throws some light on these transactions†. "Paletz," says he, "attempts to persuade me, that I ought to abjure, because of the great advantage which will accrue to me from it. I told him, that to be condemned and burned was not so scandalous, as to be guilty of falsehood." He speaks thus of his other accuser Causis. "That poor man has been often with the deputies before the prison. I heard him say to the guards; if

* L'Enfant, p. 386, vol. i.

† Ibid. p. 397, vol. i.

it please God, we shall shortly burn this heretic, who has cost me so many florins in prosecuting him."

He wrote about the same time to a preacher of his acquaintance, concerning the decree of the council lately mentioned. "They have condemned the communion of the cup with regard to the laity, as an error, and have condemned of heresy every one, who violates their decree, though they have nothing but custom to oppose to an institution of Jesus Christ."

The council now ordered the works of Huss to be burnt; on occasion of which circumstance he writes to his friends; "That he was not discouraged on this account; that Jeremiah's books met with the same treatment*; nevertheless the Jews suffered the calamities, which that faithful prophet had foretold. Consider that they have condemned the pope, their God upon earth, for his crimes, particularly for selling indulgences, bishoprics and the like. But in this they are his accomplices. The bishop of Litomissel, who is at the council, went twice to buy the archbishopric of Prague, but others outbid him. They follow this traffic even at Constance, where one sells and another buys a benefice."

At length he received another solemn deputation, in which were two cardinals and some prelates, who tried their utmost to induce him to recant. Huss, however, persisted in his integrity, and announced his resolution in terms of great vehemence and solemnity. Having withstood one more attempt of the emperor to shake his resolution, he was thus accosted by his friend John de Chlum. "I am a person of no learning, my dear Huss, and unfit to advise so learned a person as you. If you are convinced of any error, I venture however to advise you to retract it; if not, to endure whatever punishment shall be inflicted on you, rather than to do violence to your conscience!" An instance this, of common sense and artless honesty, which deserves to be contrasted with the subtilty and intriguing spirit of the council. Huss answered with tears, that he called God to witness, how ready he was to retract sincerely and upon oath, the moment he was convinced of an error by the tes-

* Jeremiah c. xxxvi.

timony of holy scripture. One of the prelates observed, "For my part I am not so presumptuous, as to prefer my private opinion to that of the whole council." "Let the meanest member of that council, replied Huss, convince me of a mistake, and I am perfectly disposed to obey their injunctions." Some of the bishops observed, "See how obstinate he is in his errors."

He was now presented before the council in the presence of the emperor, the princes of the empire, and of an incredible concourse of people. The bishop of Lodi preached a sermon from those words of St. Paul, "that the body of sin might be destroyed*." With the grossest ignorance, or the most virulent and indecent malice, he perverted the words to the purpose of the council. "Destroy heresies and errors," said he, "but chiefly that obstinate heretic," pointing to the prisoner. While they were reading the articles extracted or pretended to be extracted from his works, Huss was beginning to answer to each distinctly, but was told that he might answer to them all at the same time, and was ordered at present to be silent. He expostulated against the unreasonableness of this injunction, in vain. Lifting up his hands to heaven, he begged the prelates in God's name, to indulge him with the freedom of speech, that he might justify himself before the people; after which, said he, "you may dispose of me, as you shall think fit." But the prelates persisting in their refusal†, he kneeled down; and with uplifted eyes and hands, and with a loud voice, he recommended his cause to the Judge of all the earth. Being accused in the article of the sacrament of having maintained that the material bread remains after consecration, he loudly declared, that he had never believed or taught so. Nothing could be more iniquitous than this charge, which he had fully refuted on his former examination. But the council was determined to burn him as a heretic, and it behooved them to exhibit at any rate, some show of proving his heretical opinions. A still more shameless accusation was introduced. It was said, "A certain doctor bears witness, that Huss gave out, that he should become the fourth person in the trinity." "What is the name of that

* Romans, vi.

† L'Enfant, p. 421.

doctor," replied the prisoner, protesting against the charge as a flagrant calumny, and making an orthodox confession of his faith, on the subject of the trinity. Nevertheless, the bishop, who had read the accusation, refused to mention the doctor's name. Being again upbraided with his appeal to Jesus Christ, "See," said he, with his hands lifted up towards heaven, "most gracious Saviour, how the council condemns as an error what thou hast prescribed and practised, when, overborne by enemies, thou committedst thy cause to God thy Father, leaving us this example, that when we are oppressed, we may have recourse to the judgment of God. Yes, continued he, turning toward the assembly, I have maintained, and do still maintain, that an appeal made to Jesus Christ is most just and right, because he can neither be corrupted by bribes, nor be deceived by false witnesses, nor be overreached by any artifice. I came voluntarily to this council, under the public faith of the emperor here present." In pronouncing these last words, he looked earnestly at Sigismund, who blushed at the sudden and unexpected rebuke*.

Sentence was now pronounced against both John Huss and his books; and he was ordered to be degraded. The bishops clothed him with the priests' garments, and put a chalice into his hands. While they were thus employed, he said, that "the Jews put a white garment on our Lord Jesus Christ, to mock him, when Herod delivered him to Pilate," and he made reflections of the same kind on each of the sacerdotal ornaments. When he was fully appareled, the prelates once more exhorted him to retract; and to this exhortation he replied with his usual firmness. They then caused him to come down from the stool on which he stood, and pronounced these words, "O cursed Judas, who having forsaken the counsel of peace, art entered into that of the Jews, we take this chalice from thee, in which is the blood of Jesus Christ." But God was with the martyr, who cried aloud, "I trust in the mercy of God, I shall drink of it this very day in his kingdom." Then they stripped him

* We are told, that when Charles V. was solicited at the diet of Worms to arrest Luther, notwithstanding the safe conduct which he had granted him, he replied, "I should not choose to blush with my predecessor Sigismund." Op. Hus. Tom. ii.

of all his vestments, one after another, uttering a curse on stripping him of each. Having completed his degradation, by the addition of some other ridiculous insults not worthy of a distinct relation, they put a paper coronet on his head, on which they had painted three devils with this inscription, ARCH-HERETIC, and said, "We devote thy soul to the infernal devils." "I am glad," said the martyr, "to wear this crown of ignominy for the love of him, who wore a crown of thorns."

When the painted paper was placed upon his head, one of the bishops said, "Now we commit thy soul to the devil." "But I," said Huss, "commit my spirit into thy hands, O Lord Jesus Christ, unto thee I commend my spirit, which thou hast redeemed*." The council now ordered this sentence to be pronounced, namely, "The holy synod of Constance declares, that John Huss ought to be given up to the secular power, and does accordingly so give him up, considering that the church of God has no more to do with him."

Sigismund committed the execution of Huss to the elector Palatine. The martyr walking amidst his guards, declared his innocence to the people. When he came near the place of execution, he kneeled and prayed with such fervour, that some of the people said aloud, "What this man has done before, we know not; but now we hear him offer up most excellent prayers to God." The elector Palatine prevented him from speaking to the people, and ordered him to be burned. "Lord Jesus," said Huss, aloud, "I humbly suffer this cruel death for thy sake, and I pray thee to forgive all my enemies." His paper crown falling off his head, the soldiers put it† on again, saying that it must be burnt with the devils, whom he had served. His neck was fastened to the stake, and the wood was piled about him. The elector advanced to exhort him once more on the often repeated subject of retraction. "What I have written and taught," these were the words of Huss, "was in order to rescue souls from the power of the devil, and to deliver them from the tyranny of sin; and I do gladly seal, what I have written and taught, with my blood." The

* Fox, Acts, &c. vol. i. p. 709.

† L'Enfant, p. 429.

elector withdrawing, the fire was kindled, and Huss was soon suffocated, having called on God as long as he could speak.

Many other circumstances of the cruel indignity with which he was treated, it is not necessary to relate. It is more to our purpose to observe what Æneas Sylvius a Roman catholic historian records of John Huss and of Jerom of Prague "They went," says he, "to the stake, as to a banquet; not a word fell from them, which discovered the least timidity; they sung hymns in the flames to the last gasp without ceasing."

Thus by a death, which has affixed eternal infamy on the council of Constance, slept in Jesus the celebrated John Huss, one of the most upright and blameless of men. Human depravity has not often produced a scene so completely iniquitous, and so much calculated to bring disgrace on the Roman church. The uncommon pains taken to prevent his death by a retraction, demonstrates the conviction of the council, that they were doing what they could not justify to their own consciences. At the same time the grace of God was marvellously displayed in supporting and strengthening the martyr, who appears indeed to have exhibited all the graces of a true disciple of Christ. It has often been said, that good men would not suffer persecution, if they were not so bigotted in points of sentiment. But what shall we say of the case before us? A man of the most irreproachable character suffers the most cruel death, attended with a severe course of insult and indignity, even though he could not be proved to have held any point of doctrine absolutely distinct from the creed of his adversaries; but he was a holy man, and the whole world lieth in wickedness*.

The parts and acquirements of John Huss seem to have been above mediocrity; and yet neither of them are by any means to be ranked in the highest class. A vein of good sense runs through all his writings; insomuch that Luther calls him the most rational expounder of scripture he had ever met with. His natural temper was mild and condescending; all the traces of harshness or severity which are

* John, v. 19.

to be found in this reformer must be looked for in his contests with vice. The events of his life prove him to have possessed an exquisite tenderness of conscience, together with great piety and almost unexampled fortitude. Moreover, as the piety of this champion of the faith was perfectly free from enthusiasm or mysticism, so was his fortitude unsullied with vanity or ostentation. A mind of equal energy and resolution, at the same time less scrupulous and conscientious than that of Huss, somewhat less attentive to religious practice, and more inquisitive and solicitous concerning matters of opinion, such a mind, it may be supposed, would probably have got SOONER rid of the chains of superstition. There is, however, good reason to think that he had gained so considerable an insight into the prevailing ecclesiastical abuses, that it was not possible for him to have been held much longer in slavery by papal corruptions. But the wicked decree of the council of Constance shortened his life.

(To be continued.)

VINDICATION OF 1 CORINTHIANS, xv. 36.

He who gave being to universal nature cannot reasonably be supposed capable of falling into error in any of his allusions to his variegated work. Were the scriptures, therefore, the production of some self-seeking impostor, or of a succession of impostors, it needs only be mentioned in order to become apparent, that this suggestion would infallibly direct the friends and possessors of the truth to the point of attack of all others the most vulnerable. For though the bible does not impose itself as a guide in philosophy, though it does not assume the attitude of a handmaid to the arts, yet in a work so complicated, so figurative, and so studiously adapted to minds of every mould, it is morally impossible that strong allusions to natural objects and to the laws of nature should not every where abound. Whether these be supposed to refer to matter or to mind, to natural or moral, political or theological science, we may always safely measure the knowledge of the party by the de-

gree of accuracy with which they have been made. For however admissible it be that in minuteness they may fall short of the degrees of accuracy with which the party could have pointed them, yet in point of correctness they can never transcend the quantum of his information. In a production merely human therefore, however strongly characterized by intelligence and caution, we cannot expect that the allusions it contains should be more multifarious or correct than the knowledge of the age and country can have readily admitted. The mistakes of the period will in all probability become those of the author, and ignorance as well as error will mingle its alloy, to be escaped by no caution or purged by no care. But in a book like the bible, if it be the book of God, we have a right to expect that neither the prejudices nor the errors of any age on any subject, will obtain the slightest footing. Where ever there are allusions, they are the allusions of a being who perfectly comprehends all essences and all relations, and who can be neither aided nor detected by the progressive discoveries of industry or accident.—If the bible be the word of God, not only must its moral science be perfectly unimpeachable, but all its allusions to the things of art and nature must abide the severest scrutiny. Its geography, its history, its physiology, nay even its pharmacy must stand vindicated from the shadow of reproach.

No one needs to be told, how fatal to the credit of any system devised by human cunning the adoption of these premises must be; especially of a system filled like the scriptures with infinitely diversified allusions to the wonderful works of God. Generation has to tread on the heels of generation in the successful path of discovery; and every new æra in the history of the sciences, becomes a new æra of perdition to the dominant imposture.

The pretensions, then, which have been so clamorously advanced by the sons of philosophy to try by their new discoveries the claims of holy scripture, are not obtruded upon a shallow plea. What pity that they were not urged with as much modesty as earnestness, and pursued with as much impartiality as they are advanced with propriety! Let the fires of the laboratory elicit from dumb nature but one single secret subversive of God's truth, and we stand convict-

ed that the production so denominated is not the word of God. Let philosophy drag forth from her manifold recesses one single solid principle incompatible with this, and we stand without a murmur exposed to all the peltings of the pitiless storm which legitimate ridicule may precipitate on our heads.

Happily however, for the cause of a world yet lying in its wickedness, the ages of discovery, of invention, of reform, have been able to add nothing to their accumulated stores that in the smallest degree impeaches the integrity of the scriptures. The wisdom of God still abides the test of the congregated wisdom of all preceding centuries; and amid the fearful crashings of dilapidated sciences, the science of salvation stands.—It **STANDS**, but not unassailed. The age has scarce gone by, during which every department of human knowledge was forced into the service of the enemies of christianity, and the depths of the most recondite sciences have been ransacked, that from them as from the bowels of Vesuvius and the Andes, some strange mass might be extracted which their engines could discharge against our feeble bulwarks, “and free the world from bondage.” So general and so fixed was the expectation of this victory, so pertinacious and well concerted the attacks made to secure it, that even at this moment, though we contemplate in safety the foiled and broken legions of the enemy, in retreat as disastrous as was that of a famed army through the Russian snows, yet so new, so vast, so unanticipated is this change, that we scarce know how to credit the testimony of our senses, but seem still to hear the roar of battle, distant, loud, and long, which with the voice of mighty captains (“grating harsh thunder,”) erst threatened to remand to their original nothingness, the churches, the bible, the hope of immortality, “and God the judge of all.”

But in venturing forth at last, like joyous citizens who have long but successfully encountered the dangers of a siege, with a view to divert ourselves with the inspection of deserted entrenchments and broken implements relinquished by the enemy, and to contemplate with advantage his various points of attack. we find it difficult to suppress the expression of our wonder that neither those points of

attack were so judiciously selected, nor the assault itself so skilfully conducted as might naturally have been expected from the vantage of his ground; nor were those weapons, those terrible weapons, by half so deadly as had seemed to be indicated by their obstreperous roar. We are no longer surprized that his broadsides of philosophy were let off to little purpose, or that with all his metaphysics he did not spring a mine. The instruments of attack were but illy calculated to annoy the devoted object, even though they had been directed with consummate skill; and although a vain pretender to "all knowledge and all mysteries," yet so slender was his acquaintance with "the city of the mighty king," that he never could discriminate between the most feeble outworks; and the bulwarks of her strength.

But dropping these vagaries which would be perhaps indefensible but for the militant aspect of the times, we may certainly be permitted to say in sobriety, that, notwithstanding the concentrated efforts of talents and learning surpassing estimation, it is not more consolatory to witness the smallness of the damage sustained by the great cause, than it is surprising to view the little skill with which attacks so obstinately persevering were, in the main, conducted. True, indeed, the attempt itself was chimerical, the means of annoyance if legitimately used, as slender as could be conceived; but yet when all those which are in alliance with sacred truth properly understood, were bent with so much learning and diligence to destroy it; when, too, the perversion was generally attempted with as much ingenuity as dishonesty, it is "passing strange" that means so multifarious were used to so little purpose. Of all the sciences which have been misapplied and tortured to aid in the accomplishment of this nefarious purpose, none seemed to promise a fuller harvest than that of metaphysics, simply because it is conversant with topics difficult to the apprehension of the most acute and best nerved mind, and is therefore, just in proportion, susceptible of abuse. Where conjecture supplies the basis which fact affords to other sciences, and hazardous assumption occupies the chair of regular induction, we have only to devise our own assumptions and frame our own conjectures, in order to establish any principle and arrive at any conclusion we may desire.

In a region so thorny, it is difficult to follow and expose the licentious wanderings of an acute and daring mind; for the offender has only to take a turn or two to render himself invisible. It is, without doubt, owing to this peculiarly speculative and abstruse character of the science, that metaphysicians in general, whether professedly sceptical or not, appear to be unfriendly to the doctrine of scripture. They do not merely *assume*, they are not unfrequently obliged to *guess* at their premises; and it is no more strange in this science, than it would be in any other, more conversant with matters of notorious fact, that nineteen guesses out of twenty should turn out to be wrong. But be it so. In subjects so abstruse, and so far removed above the ken of mortals, we have seldom the means of disproving directly the correctness of the assumption, and the philosopher, thus unchecked, pursues his daring flight. Upon false principles men may reason as soundly as upon those which are perfectly just. But the conclusion, however logical, will follow the nature of its premises:—it will also be unsound. But who will wonder that the mind of man, vain of its theory and irrefragable in reasoning, obstinately adheres to its ill-boding conclusions when pushed out to a direct repugnance to the scriptures. The physiology, like the theology, of the only wise God, must of course succumb to “vain man” when he “would be wise.” That metaphysics then, as commonly and approvedly managed, should turn out the covert and sometimes the undisguised enemy of revealed religion is just what might be expected from the very low state of human knowledge when combined with an outrageous ambition to systematize. Men have only to chatter, it matters not how idly, about the first and simplest principles of things; and they call it metaphysics. Then dignifying their procedure with the name of science, they suppose what they please, and what they please will follow. Or even should they arrive at conclusions incompatible with their sober and settled convictions of christian truth, they often lack the courage to retrace their steps; they cannot commit so much learning to the winds of heaven, they adopt both conclusions, and leave the difficulty to be adjusted by the next knight-errant, who may chance to wander in these regions of fiction and falsehood.

Who then will be surprised that metaphysics should be resorted to, frequently and with avidity, by those who would undermine the foundations of our faith! This region of "vain and unsubstantial pageants," this cave of darkness and of death, though strewed with the bones of the thousands who have wandered and perished in its labyrinths, is of all others the fittest scene for such deeds of desperation.

But happily, even here, as in every other science, there has been a goodly number who have catered to advantage, and laden with sound wisdom, the fruit of sober inquiry, have laid down all their treasures at the foot of the cross of Christ. "Last, though not least" of these truly sound philosophers and able metaphysicians, SAMUEL DREW, a man of nothing more than common education, in narrow circumstances, and still the humble follower of his craft*, has drawn the pen in behalf of christian truth, and seems destined to occupy a very distinguished place. Should we at any future time be favoured with sufficient leisure, it is our intention to furnish the readers of the Almoner with an outline of his last (and we think *best*) production, which now lies before us. Its subjects are, THE "IDENTITY AND GENERAL RESURRECTION OF THE HUMAN BODY." But as we have not been favoured with the speculations and decisions of any of those lion-like men of Judah, who write reviews on the other side of the Atlantic, this task will lie with its whole weight upon our own shoulders; and it is hard to say when we can muster either time or courage for an enterprise so new and arduous.

Meanwhile, the following sample of Mr. Drew's performance cannot be unacceptable to the christian reader. It is a defence at once liberal, luminous, and manly, of an important passage in the 1st Epistle to the Corinthians, against an attack of Thomas Payne. In introducing this name, we certainly do not mean it as furnishing a sample either of the characters who took the field, or of the management employed by the friends of scepticism against the faith of christians. Thomas Payne had no sort of pretensions to the character of a metaphysician; and it would be equally unfair to name himself as a sample of the

* He is a shoe-maker.

champions who have fought in that field; and to adduce this instance of *his* complete discomfiture, as an instance of what may have been done in this way. The fact is that Mr. Drew's book by no means wears a controversial aspect. In the instance before us, (and it is, we believe, the only one of the kind in the whole volume) he attacks Payne because he stood fairly and directly in his route; and the remarks are here copied, not because they knap so neatly the paws of our dead lion, but because they at once afford an excellent specimen of sound metaphysics usefully employed, and a triumphant vindication of an important scriptural passage.

The work from which it is extracted we look upon as far from faultless. Mr. Drew, we think, has indulged in several very unmetaphysical speculations; and indeed no less than two of the main pillars of his theory appear to us not a whit more solid than those which a genius perfectly mechanical would conjure up to support "the baseless fabric of a vision." But notwithstanding these important, and we think, indispensable deductions, the volume is well worth having, and cannot much disappoint, if it does not far surpass the warmest anticipations of those who may be induced to purchase it on the strength of the sample now to be submitted. The passage runs thus:

"To illustrate the doctrine of the resurrection, by the analogy which subsists between it, and the process of vegetation, St. Paul (1 Cor. xv. 35.) has stated this question—*But some man will say, How are the dead raised up, and with what bodies do they come?* and in the following verses he has given this answer—*Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not the body which shall be, but bare grain; it may chance of wheat, or of some other grain.*

"However excellent this illustrative argument may appear in the eye of unprejudiced reason, it is one of those excellencies which has met the common fate of almost every thing which is truly great; and has been exposed to censures of the most illiberal and acrimonious nature.

"*Thomas Payne*, in his "*Age of Reason*," has taken occasion to hold it up to ridicule and contempt, and without entering into the nature of the comparison which the apostle

has made, or estimating the merit or demerit of the argument, which has been drawn from the general analogy subsisting between the two subjects, he has not hesitated to denominate St. Paul "*a fool*." Perhaps, when Thomas Payne dropped this expression from his pen, it was with him an *age of dogmatism*, as well as an *age of reason*; so that in this, as well as in a variety of other instances, he has strangely permitted his prejudice to eclipse the intellectual ray.

" ' Sometimes (observes Payne) Paul affects to be a naturalist, and to prove his system of resurrection from the principles of vegetation. Thou fool, says he, that which thou sowest is not quickened except it die. To which one might reply in his own language, and say, thou fool Paul, that which thou sowest is not quickened except it die *not*; for the grain that dies in the ground, never does, nor can vegetate*.' On this point St. Paul and Thomas Payne are fairly at issue, and the question is, which of them is right.

" It appears evidently from the face of the above quotation, that the apostle's meaning has been either grossly mistaken, or wilfully misrepresented; because nothing can be more evident than this, that his language has been perverted to serve no good purpose. In the passage which has been quoted from his page, the apostle was not speaking of the annihilation of any simple substance, but of the decomposition of compounded bodies; which two subjects have little or no connexion with one another. The former must be forever hindered from taking place by the simple preservation of being; but the latter can only be prevented by the permanency of the union, and adhesion of all the parts of which that substance was composed. That the former shall take place, St. Paul never asserts; but that the latter annually occurs, is evident to every beholder; and by this obvious fact St. Paul has chosen to illustrate the state of the human body, during its repose in the grave, and its consequent resurrection.

" The question, which is now before us, involves two distinct points; one of which relates to the identity of the substance itself, and the other to the identity of that modifica-

* Age of Reason, part the second, p. 73.

tion, which the given substance might have assumed. The identity of the former never can be lost; because, though it may be perpetually divided, no one of its essential properties can possibly be either destroyed or changed. All that divisibility can possibly effect, must relate to the arrangement of its parts; but no change in modification can ever effect identity. On the contrary, all compounded bodies, every change which they undergo must affect their modification; and by a derangement of the composition, must eventually annihilate that identity, which consisted in the permanent union of all parts.

“In the subject, which is now before us, the above two identities are to be found; and to the distinction which exists between them, if we wish to comprehend the apostle’s meaning, it is necessary that we attend. It is this distinction which Thomas Payne seems entirely to have forgotten; and by this means he has so blended these two identities together, as to have justly brought upon himself the charge of that folly, which he, with equal injustice and indecency, has attributed to St. Paul.

“When we take before us a grain, on which the apostle has made his observation, we are instantly struck with the distinction I have made. We behold in almost one view, the identity of the substance itself, and the identity of that particular modification of it, from whence we obtain the idea of grain. The former of these must always be inseparable from matter, in what light soever we may view it; while the latter as it applies not so much to existence itself, as to the particular manner of existence, may be totally destroyed, though the former remains unchanged and entire. Thus the identity of the grain is one thing, but the identity of the matter of which it is composed, is quite another; and of these two identities it is necessary that we should have distinct ideas, in order that we inform ourselves of which of these St. Paul speaks, before we can decide on the accuracy or inaccuracy of his expression.

“That the apostle speaks of the identity of the modification, and not of that of the matter itself, is evident from the manner in which he introduces the subject. ‘*That* (says he) *which thou sowest is not quickened except it die.*’

“What (we would ask) is it that is sown? The answer is obvious, ‘*a grain.*’ What, (we ask again) is not quickened? The answer is equally plain, ‘Vegetation which arises from that germ which is included in the composition sown, is not quickened into future life, except that body in which it is included, die: which body, in order that the germ may evolve itself, must be decomposed, and through this decomposition, its identity, which consisted in the stability of its modification, must be inevitably destroyed.’

“That St. Paul spoke of the grain which was sown, and not of the particulars of which it was composed, is plain language which will admit of no controversy. If we deny this, it will be impossible to render his expressions any way intelligible; we must therefore assume it as an admitted point. It must, therefore, be to the modification, and not the constituent parts of grain, that we must look for that *dying*, of which the Apostle speaks.

“A grain of corn is that certain combination of primitive particles, so peculiarly modified as to give us that complex idea which we have of it; which complex idea is derived from that peculiar union which exists in the body modified. And no longer than that union continues can we annex to it an idea which is dependent upon it; and which must cease to exist upon the disunion of those parts which were previously combined.

“Having thus before us this complex idea of a grain, arising from the mere combination of its parts, it is certain that this idea can continue no longer, than while those parts continue in union with one another; because upon this union the idea is entirely dependent for its own existence. While therefore, the parts thus combined, continue in union with one another; our idea of grain remains undestroyed; while a change in its modification and sensible qualities must annihilate the identity of which we speak, and our complex idea together.

“Let us now suppose this grain deposited in the earth, and through the grand process of nature, its parts dissolving into their elementary state. In this case, though the parts themselves lose not their own peculiar identities; yet they so far lose their original state of combination, that the grain is now no longer in existence. And, as our idea of the identity of this grain depended upon that combina-

tion of the parts which is now destroyed, so when this combination vanished, from that very instant our idea of it ceased to exist.

“That the grain itself must be dissolved, will admit of no dispute; and no man perhaps will assert that its identity can continue, when the only combination of particles upon which it depended, is destroyed. For certain it is, that when that cause which gave being to our idea of identity is removed, that idea must vanish with it; because *being* was necessary to its preservation. If then the identity of a grain be actually destroyed, must not that identical grain be inevitably dead? And is not this very grain, that of which St. Paul speaks, in the very passage which has been ridiculed by Thomas Payne? And if so, the sentiment of the apostle is at once philosophical and just; and the contempt of Thomas Payne has been most egregiously misapplied.

“St. Paul, in the place under consideration, confines his observations exclusively to the grain, without once advert- ing to the matter of which it is composed; and he considers the dissolution of its component parts, as particularly necessary to that vegetation which shall spring forth from the germ included in it. In this view, he justly concludes from the change of its modification, the destruction of its identity; and from hence expresses himself with an evidence not to be controverted with success, that every compounded body must be dead when its identity is no more. And consequently, that the self-same act, by which its parts are separated from one another, is the identical act through which its modification, which constituted its identity, is destroyed, and through which the grain that was sown completely dies.

“How far the destruction of the constituent parts of a grain may be necessary to call forth the active energy of those vegetative powers, that are lodged in the germ of future life, which the parent body encloses, is remote from the present question. It is sufficient to my present purpose, to have vindicated St. Paul from the charge of absurdity, and the appellation of “fool;” and to have shewn the philosophical propriety of an expression, which Thomas Payne, instead of confronting with argument, has attempted to ridicule, and affected to despise*.

* It ought not to be omitted, that the subject of vegetation which St. Paul has so happily applied to the resurrection of the body, was

A HINT ON LAW SUITS.

In the course of our reading we have met with an account of an arrangement to prevent law suits, lately adopted in Denmark, which cannot fail to be acceptable to the most of our readers.—It is in these words:

“ The Tribunal of Conciliation, established since 1795, is composed of the most intelligent and respectable men in the vicinage; and its sessions are private. It is competent to determine upon a great number of civil questions; and if both parties agree to the arrangement proposed by the court, its decree is registered, and has legal authority. If the parties cannot be brought to agreement by the amicable interference of the mediators, they are at full liberty to prosecute their suit in a court of justice. All the proceedings of the Tribunal of Conciliation are upon unstamped paper, and they cannot be protracted longer than fifteen days in the country, and eight days in the towns, unless both parties consent to a longer delay. The expenses, which do not exceed three shillings, are not payable, but in case of a reconciliation. During the three years preceding this institution, there came before the courts of law, 25,521 causes; and, for the three years following, 9,653, *making the astonishing difference of fifteen thousand eight hundred and sixty-three law suits.* The idea of this court was taken from the Dutch, among whom it likewise produced the most happy effects. And when we consider what an important point it is, that there should be time for disputants to cool; the strong probability there is, that four or five impartial men from the vicinage will take a right view of the case, and the reluctance that any man must feel to embark his reputation and property in opposition to their opinion, we cannot entertain a doubt of the beauty and importance of the invention. It is hardly possible, that should be bad justice, which satisfies both parties; and this species of medi-

first hinted by our Lord on a similar occasion. Hence, he tells us, John xii. 24, *Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.* Thus we find, in corroboration of the same sentiment, that even a greater than St. Paul is here.

ation has no validity, but upon such condition. It is curious too, to remark, how much the progress of rancour obstructs the natural sense of justice; it appears that plaintiff and defendant were *both* satisfied, in 15,868 causes: If all these causes had come on to a regular hearing, and the parties been inflamed, by the expense and publicity of the quarrel, we doubt if there would have been one single man out of the whole number who would have acknowledged that his cause was justly given against him."

Edinburgh Review, Vol. ii. p. 295.

While an arrangement of this kind is founded on good sense, it is also enforced on christians by express apostolic authority. *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge, who are least esteemed in the church. I speak to your shame. Is it so that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren.*

THE ADVANTAGES OF THE LANCASTERIAN SYSTEM OF EDUCATION.

In our last, we announced the opening of a school in this place to be conducted on the Lancastrian plan. We now, according to our promise then made, propose to give a short statement of the peculiar advantages of that system.—These are:

1. The constant employment of every boy and girl in the school; an idle scholar, or an idle moment is not known in a school organized on this plan. Nothing is seen or heard but business and industry.

2. Complete order and unity of exertion. Confusion and want of unity are visibly marked upon almost all the schools of every kind in this country. Step into them and you will find one boy doing one thing, and another boy doing another—and always something in the way of some other thing. Not so in the Lancasterian schools—the general rule here is “a place for every thing, and every thing in its place.”—A British or French regiment moves not with greater order and alacrity, than the movements which are here made.

3. The spirit of emulation which this plan excites, is another distinguishing characteristic. Corporeal punishments have here no place. The principle of glory is addressed in all the rewards bestowed, and in all the punishments inflicted. And from the infant who is just lisping out his letters, to the first scholar in the highest class, there is a continued exertion to excel.—Every boy is leading or pushing on his fellows.

4. It is a money making—or a money saving plan.—The saving of expense is chiefly occasioned by two circumstances—first: upon this plan a teacher who is master of his business can teach in one house, and at one time, two or three hundred with greater ease than twenty or thirty can be taught on any of the old plans.—He can therefore afford to teach on lower terms, than can be afforded on any of the other plans.—And secondly:—on the Lancasterian plan, one set of books are made to serve several generations of scholars.—There is not on this plan as is the case in the most of other plans, that three or four books of the same kind are to be procured for every scholar—but the same identical book is made to educate perhaps one dozen of boys in succession.—It is almost unnecessary to add:

5. That the rapidity of improvement under this system far surpasses what is ordinarily experienced under the old plans. This fact is nothing else but the result of the constant employment—the complete unity and order, and the excitement of the spirit of emulation, which characterizes the whole system.

Lastly:—the Lancasterian system of education is wholly a christian system.—Extracts from the bible, form the body of the reading lessons in these schools. The most important doctrines of the bible are thus impressed on the young and tender mind—and these doctrines are not taught in any of the forms of sound words which mark this or the other denomination of christians, but in the express words of the bible itself.—It is therefore a plan of religious education, in which all the friends of revelation may, and ought to unite.

We shall close this article with a few general observations respecting the introduction of this plan into this part of the world:—and

1. It is scarcely to be expected that it is to be seen in its perfect state all at once. A vast number of other important arts have been introduced into the country, and some of them established at a vast expense of labour and capital, but they are all as yet, like the country itself, only in their infancy. Scarcely one of them appears even in the state in which they exist in the Atlantic states. We are therefore not to expect to arrive at the summit of perfection in the Lancasterian art of teaching at the very first effort. Even granting that the teachers may be complete masters of the art, the habits, and in some instances the prejudices of the country, will present considerable difficulties, which can be removed only by patience and perseverance.

2. Let this plan succeed or not succeed, in the first experiments among us, its commanding superiority is already established by numerous and extensive experiments in other parts of the world. In every corner of the united kingdoms of Great Britain and Ireland—in India—in New Holland—in Sierra Leone, in Africa—and in many places in the Atlantic states, schools of this kind are established, and are in successful operation.

3. It is not to be expected that this plan will reduce in this, or in any of the western states, the half-yearly or quarterly prices of tuition. The reason is obvious. Tuition in all the common schools at least, in these states, is already too low.—It bears no proportion to the price of any other labour. In the most of cases, the yearly hire of a school-master does not exceed the hire of an able-bodied negro.

But though the quarterly payments of individuals will not be reduced, the price of tuition in the gross, will be reduced by the Lancasterian system. In the first place—a number of the children of the poor, who otherwise would have got no education, or at best but a very imperfect one, will, through these schools receive a complete common education.—And secondly; those who actually pay, will have their expenses reduced in the gross, as their children will be made scholars *sooner* than they are made on the former plans.

4. To conduct a school on the Lancasterian plan, a teacher of some talent, and one of sober habits and constant application is indispensable. Introduce this system then, and and you get rid at once of all the lazy, drunken, and immoral creatures called schoolmasters with which the country is disgraced. A school conducted on the Lancasterian plan, will in almost any settlement in the country, and by very moderate quarterly payments, produce a salary which may be offered to a decent, respectable man—and in the most of our country towns a school of this kind cannot fail to enable its conductor to rank, where every schoolmaster ought to rank, with those who are quite easy and comfortable in their circumstances.

Lastly. Where the Lancasterian system of education is introduced, the number of teaching hours may be, and ought to be diminished. It is a most absurd custom in this country, to have children *nominally* confined to their books for eight or ten hours daily.—If these hours are employed as they are supposed to be, in close study, they will infallibly destroy the health of tender plants.—If the half of them are spent in idleness, as we believe they generally are, the nominal confinement and nominal attention, only forms in them habits of idleness and deception.—Six, or even four hours daily, we are bold to say, are fully sufficient.—These hours well employed, as they must be on the Lancasterian system, will be far more productive than double or triple the time dragged out under the old arrangements.

RELIGIOUS INTELLIGENCE.

SECOND REPORT

Of the Board of Directors of the Theological Seminary, to the General Assembly of the Presbyterian Church in N. America.

The Board of Directors of the Theological Seminary, beg leave to present to the General Assembly, the following as their second Report.

The Board of Directors took the earliest opportunity to appoint a committee to prosecute before the Presbytery of New-York, the call of the Assembly, for the Rev. Doctor Samuel Miller to become Professor of Ecclesiastical History and Church Government in the Theological Seminary. At the stated meeting of the Board in September last, the committee reported, that they had fulfilled their appointment, and that Dr. Miller had declared his acceptance of the office of Professor, and was dismissed from his congregation. The Board at the same meeting proceeded to the inauguration of Dr. Miller; and he was solemnly inaugurated as Professor of Ecclesiastical History and Church Government, September 29, 1813. Owing to ill health, Dr. Miller did not remove to Princeton and enter upon the duties of his office until the 20th of December following.

The number of Students in the Seminary at the date of the last report, was eight. During the Summer Session, the five following additional Students were received: viz.

Jacob E. Vosburg, graduate of Union College.

Jacob Green, - - - Queen's.

William Hooper, - - - University of N. Ca.

John Cruikshanks, - - - Yale.

Samuel Robertson, - - - Williams.

At the close of the Summer-Session the number of Students was thirteen.

During the Winter Session eleven more Students were received into the Seminary: viz.

John Barnard graduate of Union College.

Lebbeus Booth, - - - do

Phineas Camp, - - - do.

John T. Edgar, of Kentucky, - —

John Ross, - - - Middlebury.

Reuben Smith. - - - do.

Jehiel Talmage, - - - Nassau Hall.

Backus Wilbur, - - - do.

Thomas C. Searl, - - - Dartmouth.

Samuel B. How, - - - Philadelphia.

David Oliphant, - - - Union.

The last two when they entered the Seminary were licentiates.

Of the foregoing Students, five have left the Seminary: viz. Mr. Parmelee, who has been appointed a Tutor in the College of New-Jersey; Mr. Hooper, who has been obliged, on account of ill health, to relinquish his studies; Mr. Vosburg, who has been dismissed at his own request; and Mr. How and Mr. Oliphant, who, when they entered the Institution, expected to stay but a short time. So that the whole number of Students at present in the Seminary is nineteen.

The term of probation of all the Students having expired, the Professors have reported, "They have no report to make unfavourable to any of the Students, during the period of probation."

The conduct of the Students, according to their report, has been correct and exemplary; and their influence on the town of Princeton and its vicinity is perceptible and salutary.

The course of studies pursued in the Seminary through the year past, will be best learned from the reports of the Professors. With respect to the studies of the Summer Session, the Professor made the following report:

"The Students have been occupied this session in paying attention,

1. To the Original Languages of the Scripture.

2. In the perusal of the Scriptures in the English translation in a regular course.

8. In making a translation of Grotius *de veritate* into English. And,

4. In the study of Didactic Theology; on which they entered about the first of August, the commencement of the second year of the course. The compositions and orations required by the Plan, have been regularly called for and generally exhibited. The orations have always been delivered in a Theological Society, which has been instituted at this place under the superintendence of the Professor. In addition to the studies pursued under the direction of your Professor, the Students have enjoyed the privilege of receiving instruction on the composition and delivery of a sermon from the Rev. Dr. Green, who for some time generously devoted an hour in the day, two days in the week, to the Theological Class." On the studies of the Winter Session, the Professors at the present meeting of the Board have made the following report:—"The first class have been occupied in studying Biblical Criticism, Didactic Theology, and Ecclesiastical History. The second class have been employed in attending to the Hebrew and Greek Languages, to Jewish Antiquities, to Biblical History, and Scriptural Chronology, and in reading and analyzing the Scriptures in regular order."

The Board, at each of the semi-annual meetings attended to an examination of the Students in the Seminary on the studies of the preceding Session, in which they received much satisfaction.

Owing to the increase of Students in the College, it was found necessary, in the beginning of the Summer Session, to remove the Theological Students to lodgings in the town, where they have been comfortably accommodated through the year.

On the subject of funds, the Board report to the Assembly, that in September last, they addressed a circular letter, requesting collections from the Presbyterian congregations in the following cities and towns: viz. Augusta, Charleston, Raleigh, Fredericksburgh, Petersburg, Norfolk, Georgetown, Alexandria, Baltimore, Pittsburgh, Washington (Pa.) Philadelphia, Trenton, Princeton, Freehold, Cranbury, New-Brunswick, Baskingridge, Morris Town, Elizabeth Town, Newark, Orange, New-York, Newburgh, Goshen,

Hudson, Utica, Whitesborough, Coopers Town, Schenectady, Albany, Troy, Lansingburgh, Waterford, and Newburyport. In consequence of this application, the following collections have been reported: viz.

Second Church Philadelphia,	-	-	\$135	00
Cedar-street Church, New-York,	-	-	305	15
Albany,	-	-	220	89
Troy,	-	-	51	00
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Total,	-	-	\$712	04

The above collections were ordered to be paid to the Treasurer of the General Assembly.

At the same meeting, the Board directed that the following Extract from the Professor's report should be printed and circulated through the churches under the care of the General Assembly: viz.

"It is no part of the official duty of your Professor to exhibit any statements relative to the funds of the Institution; but he will take the liberty of suggesting that this subject peculiarly demands the attention of the Board. It is an object of great importance to acquire funds for the support of indigent students. Had not the General Assembly made an appropriation for this purpose, for the current year, several promising young men would have been under the necessity of leaving the Seminary. It is ardently to be wished that no student shall be obliged to go away for want of support, until he shall have completed the prescribed course. The Professor thinks it may be useful to mention a providential interposition in favour of a young man, who lately made application to be received into the Seminary, but for whose support there seemed to be no resource within our reach. The circumstances of the case having been mentioned in the hearing of some pious ladies of Philadelphia, who happened to be in Princeton; they instantly offered to become responsible for the support of this young man. The necessary funds they mean to collect by instituting a society for the purpose. This generous undertaking excited the ladies of Princeton to make an effort to form among themselves a Society for the support of another Theological Student. The thing was no sooner proposed than ac-

complished. It was found that about thirty persons, by contributing only two cents a-day, could furnish a competent support for a student at this Seminary. Many were astonished at the facility with which a great good could be accomplished by a combined effort. This Institution ought also to be acknowledged as a most seasonable interposition of Providence; for we have in the Seminary a very promising and pious young man, who is utterly destitute of the means of supporting himself. It may be proper to remark that it is a part of the plan of this Society, that the object of their charity is not to be made known to them. The appropriation of their funds is entrusted solely to the Professors of the Seminary. If now one such society should be formed in every flourishing town and wealthy congregation, within a hundred miles of this place, we should complain no more of the want of funds."

In consequence of the publication of this Extract, the attention of charitable and pious females in several places has been called to this important subject; and much has been done, which reflects great honour on this sex. The Board are happy to state that they have received information that the following associations have been formed for the support of Theological Students in this Seminary, which have collected the following sums.

Female Cent Society of Princeton,		\$216 96
Do.	Elizabeth-town,	145 00
Do.	First Church, Newark,	120 00
Do.	Second do.	105 00
Do.	Brick Ch. N. York,	220 00
Do.	Wall st. Church, do	75 00
Do.	Cedar-st. Church N. Y.	358 39
Do.	Newburgh,	30 00
First Female Cent Society-Philadelphia,		200 00
Second do.	do.	81 25
Third do.	do.	50 00
Total,		\$1601 60

The Board have also heard that other Female Associations for the same object have been instituted in some other

places; but they are not sufficiently informed to make any statement respecting them.

The Board are happy to report to the General Assembly, that the Trustees of New-Jersey College, have taken two students of the Theological Seminary on the charitable funds under their care, and have appropriated to each for their support, from the said funds, 170 dollars per year.

No books have been purchased for the library through the year past. In the last report, the Board informed the Assembly, that they had enjoined it on every Director to solicit donations in books for the Seminary. In consequence of this order, the Directors have collected about 250 volumes. Many of these are scarce and valuable books. These donations and all others, whether in books or money, and also all devises and bequests made to the institution, the Board have directed to be carefully recorded in a book, which they have procured for that purpose.

Dr. Miller, in consequence of his acceptance of the office of Professor, has resigned his office as Vice-President in the Board. Dr. Woodhull has been elected Vice-President in his place. Dr. Miller at the same time signified to the Board, that he should no longer act as a member of the same. The Board have also to inform the Assembly, that another vacancy has been made by the death of the Rev. Dr. Joseph Clark.

On the subject of expenditures, the Board make the following report—

One year's salary paid Dr. Alexander	-	\$1800 00
Six months' do. paid Dr. Miller,	-	900 00
Appropriated to aid students,	- - -	213 44
Printing and stationery,	- - -	19 15
Removing Dr. Miller's family and effects,	-	140 78
To a book case,	- - -	19 48
		<hr/>
		\$3092 85

Which leaves of the 4000 dollars appropriated by the last Assembly, unexpended, \$907 15.

The Board would inform the Assembly, that the interests of the institution appearing imperiously to require the erection of some buildings, they have appointed a commit-

tee to consider of a plan for buildings, to obtain information and estimates from architects and others relative thereto, and suggest, if they judge proper, a system of proceeding in regard to laying out the grounds, and erecting the buildings intended for the use of the Seminary.

The Board received during their sessions, the following information: viz.

The relict of William Falconer deceased, departed this life on the 12th instant, in consequence of which, the Theological Seminary is now entitled to

Four shares of Pennsylvania Bank Stock, supposed to be worth, - - - - -

\$2160 00

A three story brick house and lot, in Union st.

Philadelphia, valued at - - - - -

3500 00

Bond and judgment of Clement Biddle, - - - - -

1200 00

Ditto of George Dorland, Chester county, - - - - -

400 00

Fifteen shares of the Farmers and Mechanics

Bank, worth - - - - -

1050 00

Interest on C. Biddle's bond, due 19th of present month, - - - - -

72 00

\$8382 00

In consequence of the above, the Board have appointed a committee to apply to the executors of the estate of the late William Falconer, deceased, for a transfer of the real estate, bank stock, and specialties bequeathed for the use of the Theological Seminary, which transfer shall be to the Trustees of the General Assembly of the Presbyterian Church, for the use intended by the testator, depositing the evidences thereof with the Treasurer of the said Trustees.

May 10, 1814.

Report of the executive committee of the Bible Society of Massachusetts, prepared for the anniversary of the society, June 2, 1814.

The Executive Committee of the Bible Society of Massachusetts, in compliance with the vote of the Trustees, appointing them to prepare a Report for the annual meeting, on June 2, 1814, respectfully offer the following statement of the proceedings of the last year.

Your Committee have distributed, in the course of the year, chiefly within this Commonwealth,

78 Minion Bibles,
743 Common Bibles,
226 Testaments.

Making 1047

In consequence of the multiplication of Bible Societies in this State, and the neighbouring States, the demands on your committee during the last year have been less numerous than in the preceding. An opportunity is thus afforded, which will not be neglected, of extending the bounty of this society to more distant objects than have hitherto engaged our attention. It is, however, the earnest desire of the committee to supply first the wants of this Commonwealth; and they are persuaded, that nothing is required, but more extensive and minute investigation, to discover among us many families, which are destitute of the Bible, or possess only defaced and imperfect copies. Those persons, who have inquired into the condition of the poor, have almost uniformly been surprized at finding so many unfurnished with the scriptures. Let diligent search then be made by ministers and other christians, that the Bible may be sent to every house, where it will find a welcome. Is it said, that families, which are contented to live without this volume, are not disposed to improve it? The answer is, that many, who will not beg for the scriptures, will yet accept and read them; and in every family, where there are children, the Bible may accomplish most important purposes, although the parents may neglect it.

Among the donations of the last year, that of 500 dollars, by his Honour William Phillips, the president of this Society, demands particular acknowledgment.

The reception, which the Bible continues to meet from the poor, is encouraging. The Society may hope, that this best of gifts has awakened the gratitude, and formed or revived impressions of piety and virtue, in many breasts. It has reached obscure and neglected habitations, where no other books could be found. Its instructions have been heard in distant settlements, and in the silence of the wilderness. The operation of the Bible is necessarily gradual and noiseless. Its province is the heart, and its best fruits are those mild and humble virtues, which ask no notice but from the eye of God. Striking effects cannot therefore be related, and ought not to be expected. It is enough to know, that we have sown the good seed of divine truth, and we may leave it with confidence to HIM, whose grace descends as the dew, and who has promised, that the desert and solitary place shall blossom as the rose.

Your Committee have received an interesting communication, made to the Philadelphia Bible Society by Messrs. Samuel J. Mills and John L. Schemerhorn, who have travelled through the western states as missionaries, and have given a melancholy view of the want of Bibles in that newly settled region. We have accordingly placed six hundred Bibles at the disposal of Mr. Samuel J. Mills, who proposes to revisit that part of the country; and, by a vote of the Trustees, three hundred dollars have been appropriated to assist the publication of the French Testament, which the New York Bible Society has liberally undertaken for the inhabitants of Louisiana.

At our last anniversary, it may be remembered, that a Committee was appointed for the purpose of inquiring into the history of a number of Bibles, which were circulating through our country with the stamp of the British and Foreign Bible Society. It was soon ascertained, that these books had been shipped by that Society for distribution in the neighbouring British provinces, and had been captured by an American privateer and carried into Portland, where ineffectual attempts had been made to prevent their dispersion, and to secure them for the benevolent purpose

to which they had been devoted. The knowledge of these facts excited a strong desire in the gentlemen, to whom the subject had been committed, to repair the injury, which had thus been done to the cause of religion and humanity, and to wipe off the reproach which this dishonourable transaction had thrown on our country. A correspondence was accordingly opened, from which it appeared, that the invoice of the captured Bibles amounted to 157*l.* 2*s.* 9*d.* sterling. This sum was immediately raised by subscription in this metropolis, and was transmitted to the Society, whose benevolent purposes had been counteracted, as an expression of our high respect for that institution, of our attachment to its glorious object, and of our abhorrence of that cupidity, which had seized, with unhallowed hands, on the offerings of charity, and sought to enrich itself by the spoils of the poor.

Your Committee have great pleasure in stating, that in a recent instance of capture of Bibles, shipped by the Society in England for distribution at the Cape of Good Hope, and sent by a privateer into Bath, your Treasurer was permitted to purchase the books, amounting to 1200, at a very low rate, for the purpose of forwarding them to their place of destination. The liberality of the captors on the occasion, is entitled to honourable notice from this Society and from the christian public*.

It is a gratifying reflection, that we have been able in any measure to assist the operations of the British and Foreign Bible Society, that noblest institution of modern times, and the parent of all similar institutions through the world. Your Committee cannot close this report without expressing the joy which every christian must feel in the increasing influence of this Society. From its ninth annual report, the last which has reached this country, we learn, that it had been strengthened, enriched and extended, by the accession of seventy five new auxiliary societies, established within one year in different parts of the kingdom. The total net payments of that year amounted to above 1.69,000 sterling. This institution is a common centre to christians of all ranks and denominations, uniting them in

* See Postscript.

the sublimest object ever proposed by men, the diffusion of the Scriptures through the whole world. Would you trace the operations of this Society, you must visit almost every country from the inclement regions of Greenland and Lapland, to the shores of the Mediterranean, and even to the banks of the Ganges. Its effects on other nations have been most happy. Other nations have awakened from their long slumber to aid in the diffusion of christian truth. Bible Societies are spreading through the continent, even amidst the desolations of war. In Russia they have been established under the sanction and patronage of the emperor; and we are informed, that editions of the scriptures in ten languages are now preparing for distribution through that vast empire. Never was the word of God more honoured and more widely extended, than at the present moment. How short have been the triumphs of infidel philosophy! How powerfully is God vindicating his own cause!

In the view of these animating examples, it becomes us to remember, that we, as well as others, are called to participate in the toil and honour of making known the truth as it is in Jesus to all the nations of the earth. The gospel is entrusted to us, not for our own sakes only, but for the benefit of the world. We receive, that we may communicate. Religion, like other blessings, is to be diffused by human agency and human benevolence. It has flowed to us, through the zeal and labour of those, who have gone before us; and we are bound to repay the debt by spreading it around us and transmitting it unimpaired to succeeding ages. To this most worthy cause of God and holiness, of human happiness and virtue, a cause which can never fail, which is destined to survive the schemes of statesmen and the trophies of conquerors, let us attach ourselves with a disinterested and persevering zeal, which will prove us faithful followers of him who lived and died to enlighten and redeem mankind.

WILLIAM E. CHANNING,

Chairman of the Executive Committee.

POSTSCRIPT.

A very recent purchase having been made of a quantity of Bibles captured by the Privateer America of Salem, we take pleasure in noticing the liberal conduct of the owners of that vessel, as mentioned in the annexed communication from Bath, which affords a striking and honourable contrast to the transaction recorded relative to a former capture.

BATH, (*Maine*) MAY 19, 1814.

We congratulate the religious public, and indeed our country, that a quantity of English and Dutch Bibles and Testaments, taken in the Falcon, among the goods this day sold at auction, have been exempted from the ordinary disposition of captured property. They were shipped for the Cape of Good Hope by that munificent and truly christian institution, "The British and Foreign Bible Society." Messrs. Crowninshield and son, of Salem, are owners of the privateer America, which captured the Falcon and sent her into this port. Every facility was afforded by these gentlemen to the design of purchasing the books for "The Bible Society of Massachusetts," in order that they might proceed on their destination. And we record it to the honour of the several owners, and of the gentlemen who attended the sale, that, with exemplary liberality, no attempt whatever was made to enhance the price, when it was understood that the books were to be purchased by the Bible Society. We observe with pleasure this decorous respect for the motives and labours of members of our beneficent institution. It will encourage them to persevere—and the issue may yet be, that, amidst all the contentions of a quarrelsome world, and their eager pursuit of wealth, the meek and benevolent disciple of Jesus will feel animated to entertain and pursue *his* object, confident that his fellow men are convinced he aims at their welfare.

At this sale, while the pound sterling of the invoice in some cases brought *twenty dollars*, the Bibles were purchased for only *twenty cents* on the sterling pound—a sum barely sufficient to legalize the bidding.—We repeat, with high satisfaction and gratitude, that this transaction affords a laudable example in all cases, which may occur, where-

in property of a destination and nature so peculiarly sacred and interesting, is by events of war placed at the disposal of American cruisers, or their owners. Five hundred Dutch and four hundred English Bibles, with three hundred Testaments, are thus renewedly consecrated to the employment of spreading the knowledge of the way of life in the southern extremity of Africa.

DOMESTIC

LITERARY INTELLIGENCE.

The Life of Lord Wellington, published in New-York, by *Van Winkle and Wiley*, is an interesting work, both on account of the very important events which it describes, and of the high military character of the noble marquis, who has acted so distinguished a part in the affairs of Spain. It does not appear that the author himself witnessed any of the events, or was an actor in any of the scenes which he describes; and we are, therefore, to presume that he has derived his knowledge of what he relates from public documents or oral communications. Mr. Clarke, however, omits in his preface to satisfy his readers on this point, nor does he make any reference, in the course of his narrative, to the sources of his information. Taking it for granted that his materials are authentic, he has digested and combined them in a manner the best calculated to produce an animated and instructive narrative, divesting it of minute and tedious details, and connecting the various military operations and events, with brief sketches of intermediate circumstances relative to the general and political affairs of the country in which the events took place. The narrative by Mr. Clarke terminates with the attack on Burgos, from which period the account is continued by *William Dunlap*, of New-York, to the time of the taking of Bordeaux, and, considering the difficulty of procuring ample and authentic documents of the transactions in question at

this distance from the scene of events, we must do Mr. Dunlap the justice to say that he has executed the task in a very neat and judicious manner.

T. H. Palmer, of Washington, has edited two volumes 8vo. entitled "*The Historical Register*," and his plan is to publish two volumes of the same work annually, at a regular interval of six months for each volume. The first volume is appropriated principally to a sketch of legislative proceedings, notices of internal improvements, and of the progress of the arts, manufactures, &c. The second contains a historical summary, or retrospect, of the most remarkable events in the political and military transactions of the United States, together with a complete collection of state papers and official documents.

Considering the obvious utility of a work of this description, it is really a matter of regret that no publication of the kind has ever yet been able to establish itself in this country with such a degree of credit and permanence, as to acquire the character of standard authority, and at the same time to secure the reward due to the faithful annalist; and industrious compiler. In England the *Annual Register*, which commenced in the year 1756, has been continued down regularly to the present time, always sustaining the reputation of being the most authentic record of public events, and enjoying such a liberal patronage as to enable the editors to invite to their aid writers of the most respectable talents in preparing the historical summary which occupies so considerable a portion of the work.

The "*American Register*," edited by the late C. C. Brown, of Philadelphia, in 1806, and continued till the time of his decease, possessed more of the features and character of the British "*Annual Register*" than any other publication of the kind ever undertaken in this country; and there is little doubt that if the author, who was a man of talents and great intelligence, had lived, the *American Register* would at this day have been in general circulation, and its reputation established on a lasting basis. One would very reasonably imagine that this country, where political events and national transactions engage so large a share of the attention and conversation of all classes of

people, and where there is so much curiosity and eagerness to read official documents, papers, &c. that an Annual Register well conducted, would receive great encouragement. It seems, however, that our innumerable newspapers, which almost literally cover the land, and where every political transaction and state document is immediately published, are quite sufficient to gratify the cravings of the ordinary race of politicians. Something new is what they chiefly desire, and this appetite being gratified, they have no idea of paying again for the same thing at the end of the year, in the shape of a register. All, however, are not such, and there is, beyond all question, room enough for a work of this description, and enough of the spirit of encouragement in the country, if it could only be concentrated. But the misfortune is, there are too many adventurers in the business who are not qualified to command success; though, by means of the little local patronage which each has it in his power to procure for his own production, for a while, at least, no one is enabled to acquire ground sufficient for its radical and permanent support, and they all vanish before the end of the second year—

“Like bubbles, on the sea of matter borne,
They rise, they *break*, and to that sea return.”

Whether Mr. Palmer's register is to have the good fortune of running a longer career, it is not easy to foresee. The volumes have a respectable appearance, and the contents are of value to the politician, statesman, and historian, as all collections of the kind must necessarily be. The part denominated the *annals*, is the only place where the editor of such a work can display his talents as a writer, and it is by no means evident that any great effort has been made in the present instance to exhibit this part as a test of the merit of the work in question, or as a proof of its title to general notice and encouragement.

AMERICAN BIOGRAPHICAL WORKS.—We recently noticed a biographical work proposed to be published by Mr. Delaplaine, of Philadelphia. We have since seen a specimen of the manner in which it is to be executed; which, for beauty of press-work and graphical embellishment, cer-

tainly surpasses any thing of the kind that has yet been produced in this country. We have likewise received the prospectus of a work of similar nature to be entitled **SELECT AMERICAN BIOGRAPHY**, by W. Barton Esq. of Philadelphia. It is to be comprised in three handsome octavo volumes, and to contain accounts of the lives of remarkable persons connected by nativity or otherwise with the history of North America, since its first discovery. We are pleased with the modest, unostentatious tenor and appearance of this prospectus; and augur favourably of the work that it announces. As these publications will contain a great body of American history, and furnish specimens of American literature, they cannot fail to attract attention, both at home and abroad. We cannot, therefore, but feel a great deal of solicitude that they should be ably and candidly conducted. We have seen works of this kind too often made the vehicles of adulation to the living, and extravagant eulogy of the dead, for the sordid purpose of gaining patronage and swelling subscription lists. It was a wise regulation of the Pantheon at Paris, that no monument should be erected there to the memory of any one that had not been dead at least ten years. We think some provision of the kind, would be judicious in these great biographical collections. The authors would then run less chance of being dazzled by the glare of fresh-blown reputations, or of mistaking transient notoriety for that solid fame which is slowly collected from the sober judgment of the nation. Should these works maintain the rigid impartiality, and the disinterested and independent spirit that are indispensable to history, they cannot fail to be valuable repositories of national worth and talents. But should they stoop to consult the prejudices of party, to gratify individual vanity or ambition, to pamper the pride of numerous and aspiring families, or in any way to coin profit out of the folly and weakness of human nature, their very typographical splendour and voluminous bulk, by giving them celebrity and importance, would render them more obnoxious to the severest castigations of criticism.

THE ALMONER.

VOL. I. Part 1.] NOVEMBER.....1814.

[No. IV.]

MARTYRDOM OF JOHN HUSS AND JEROM OF PRAGUE.

Continued.

The council, with Sigismund at their head, still preserved the most solemn forms of religion, though their conduct continued to be destitute of humility, justice, and humanity. Gerson preached a sermon concerning the reformation of the church, the object of which seems to have been, to transfer to the general council, that despotic power, which had been supposed, on divine authority, to rest with the pope. In the mean time Jerom of Prague was repeatedly examined; and he continued to sustain the rigor of his confinement with patience and constancy.

It is remarkable that a divinity professor, named Bertrand, preached on the necessity of the reformation of the church; and strenuously exhorted the council to use the most speedy and effectual means, to correct abuses: "particularly the insatiable avarice, the excessive ambition, the gross ignorance, the shameful laziness, and the execrable pride of the clergy." The council itself affected to undertake the work of reformation. They could not but be sensible, that the world had a right to expect it from them: but what hopes could be indulged of success from men, who, at the very same time, gloried in their iniquity; and wrote imperious letters into Bohemia, charging the clergy there, to use all possible diligence to extirpate the followers of John Huss; that is, the very persons who had been most sincerely zealous in promoting that same reformation of the clergy, which the council pretended to regard as their capital object.

Non tali auxilio, nec defensoribus istis
Tempus eget. —

VIRG.

Something even besides solid learning and good sense was requisite for a work of this nature. Gerson excelled in both these qualities. A treatise, which he composed at this time on the trial of spirits, abounds with excellent rules for the detection of feigned revelations and visions, and contributed to prevent the canonization of some pretended saints. But there was not in the council the unction* from the holy One, of which St. John speaks; that is, the true faith of Christ and real christian humility were not the ruling principles in the famous assembly at Constance.

Toward the latter end of the same year, 1415, a letter was sent to the council from Bohemia signed by about sixty principal persons, barons; noblemen, and others of Bohemia†, an extract of which, is as follows; “ We know not from what motive ye have condemned John Huss, bachelor of divinity, and preacher of the gospel. Ye have put him to a cruel and ignominious death, though convicted of no heresy. We wrote in his vindication to Sigismund, king of the Romans. This apology of ours ought to have been communicated to your congregations; but we have been told that ye burnt it in contempt of us. We protest therefore, with the heart as well as with the lips, that John Huss was a man very honest, just, and orthodox:—that for many years he conversed among us with godly and blameless manners;—that during all those years he explained to us and to our subjects, the gospel and the books of the old and new testament, according to the exposition of holy doctors approved by the church; and that he has left writings behind him in which he constantly abhors all heresy. He taught us also to detest every thing heretical. In his discourses he constantly exhorted us to the practice of peace and charity, and his own life exhibited to us a distinguished example of these virtues. After all the inquiry which we have made, we can find no blame attached to the doctrine or to the life of the said John Huss; but on the contrary every thing pious, laudable, and worthy of

* 1 John, ii. 20.

† L’Enfant, p. 506. vol. i.

a true pastor. Ye have not only disgraced us, by his condemnation, but have also unmercifully imprisoned, and perhaps already put to death Jerom of Prague, a man of most profound learning and copious eloquence. Him also ye have condemned unconvicted. Notwithstanding all that hath passed, we are resolved to sacrifice our lives for the defence of the gospel of Christ, and of his faithful preachers." This letter was unanimously approved in an assembly of Bohemian lords held at Prague.

John de Trucznow, chamberlain to Wenceslaus, king of Bohemia, known by the name of Zisca, or the one-eyed, was one of the Bohemian noblemen, who highly resented the base conduct of the council. Wenceslaus asking him one day what he was musing upon, I was thinking, said he, on the affront offered to our kingdom by the death of John Huss. "It is out of your power or mine, to revenge it," said the king; "but if you know which way to do it, exert yourself." From that time Zisca meditated those military projects, for which he was afterwards so famous in history.

The council startled at the expostulations of the Bohemian lords, yet being still determined to maintain their own unjust authority, at length, partly by promises, and partly by threatenings, induced Jerom of Prague to retract his sentiments. To carry this point, they appear to have used their utmost efforts. Nor is it difficult to comprehend their motives. They were anxious to avoid the infamy, which would unavoidably be connected with their execution of another great and good man. Jerom's retraction was at first ambiguous and equivocal, afterwards explicit and circumstantial. He anathematized the articles both of Wickliff and of Huss, and declared that he believed every thing which the council believed. He even added, that if in future any doctrine should escape from him contrary to his recantation, he would submit to everlasting punishment! Thus was disgraced before all the world, and humbled in his own eyes, a man of most excellent morals, of superior parts, and of great learning and fortitude. Reader! this is an event, memorable in the annals of human imbecility. Consider diligently the instruction it affords. The power and the mercy of God, in owning his fallen servant,

and in afterwards restoring and supporting him, were magnified, in this instance, in a very striking manner.

Jerom, notwithstanding his retraction, was remanded to prison, where, however, we find he was allowed a little more liberty than before*.

The council, during these transactions, made a constant parade of reforming the church. On Sundays and holidays, sermons were preached on that subject from time to time. One preacher said, "When a prelate is consecrated, they ask him if he knows the old and new testament. Most of them, I will venture to say, cannot affirm this with a safe conscience." This same preacher inveighed in general, with great vehemence against the vices of the clergy, which he might do with little danger to his own person, and with as little probability of profiting his audience, because he always took care at the same time to assert the unlimited power of the pope. Other sermons, to the same purport, were preached, in which the wickedness of the clergy were so keenly reprov'd, that we cannot but conclude that their manners must have been at that time licentious beyond measure. Dr. Abendon of Oxford particularly exhorted bishops and other superior clergymen to apply themselves to the study of the scriptures, rather than to the litigious and lucrative science of the canon law. He inveighed against the nonresidence and the simony of the prelates. The council by their silence could bear to give a sanction to their exhortations, though they had just before condemned to the flames a pastor, who had been singularly exempt from all these vices. There were also those, who, not content with the unhappy retraction of Jerom, insisted upon his being tried a second time; and Gerson himself, with his usual zeal against heresy, was not ashamed to use his utmost efforts in promoting this most iniquitous measure.

The council actually proceeded to examine Jerom again upon the articles formerly exhibited against him, and also upon fresh articles, collected in Bohemia by certain carmelite friars, and now for the first time brought forward. The prisoner refused to be sworn, because they denied him the liberty of defence.

* L'Enfant, p. 513, vol. i.

Then it was that this great man, whom a long series of affliction and cruel persecution, and above all, the consciousness of his late prevarication had brought into the lowest distress, began to exhibit that strength of mind, that force of genius and eloquence, and that integrity and fortitude, which will be the admiration of all ages. How bitterly he had repented in secret, and mourned over his fall, and with what exercises of soul he had been disciplined in secret, the intelligent christian may easily conceive, though we have no particular account on record. We know indeed, that after he had acted against his conscience, he retired from the council with a heavy heart. His chains had been taken from him, but the load was transferred from his body to his mind; and the caresses of those about him served only to mock his sorrow. The anguish of his own reflections rendered his prison a more gloomy solitude than he had ever found it before. Jerom, however, was not an apostate; and the God whom he served, had compassion on the infirmities of his nature, and did not desert him in his humiliation. No; he made his latter end to be blessed and glorious.

“How unjust is it,” exclaimed this christian hero, “that ye will not hear me! Ye have confined me three hundred and forty days in several prisons, where I have been cramped with irons, almost poisoned with dirt and stench, and pinched with the want of all necessaries. During this time ye always gave to my enemies a hearing, but refused to hear me so much as a single hour. I wonder not, that, since ye have indulged them with so long and so favourable an audience, they should have had the address to persuade you, that I am a heretic, an enemy to the faith, a persecutor of the clergy, and a villain. Thus prejudiced, ye have judged me unheard, and ye still refuse to hear me. Remember however, that ye are but men; and as such ye are fallible, and may suffer others to impose on you. It is said, that all learning and all wisdom is collected in this council. The more then does it behove you to take heed that ye act not rashly, lest ye should be found to act unjustly. I know that it is the design of this council to inflict sentence of death upon me. But when all is done, I am an object of small importance, who must die sooner or later.—

Therefore what I say is more for your sakes than my own. It ill becomes the wisdom of so many great men to pass an unjust decree against me, and by this to establish a precedent for consequences much more pernicious than my death can be." The council was so far moved by his reasonings, that they resolved, after he had answered to the articles, to grant him liberty of speech. All the articles were read to him, one after another; and his answers were delivered with an acuteness and dexterity, which astonished the court. When he was upbraided with the grossest calumnies, he stood up and with extended hands, and in a sorrowful tone cried out, "Which way, fathers, shall I turn? whom shall I call upon for help, or to bear witness to my innocence? Shall I make my address to you? But my persecutors have entirely alienated your minds from me by saying that I am myself a persecutor of my judges. If ye give them credit, I have nothing to hope for." But, it being impossible to bring the affair to an issue at that time because of the number of the accusations, the court was adjourned to another day*.

The former examination took place on May 23d, 1416, and he was called again before the council according to adjournment, on the succeeding 26th of the same month. On that day the remaining articles were read to him. After he had answered all the charges, owning some, denying others, and clearing up the rest, he was told, that though he had been convicted of heresy by proofs and witnesses most unexceptionable, yet they gave him liberty to speak, so that he might defend himself or retract; only, if he persisted in his errors, he must expect judgment without mercy.

Jerom having gained this liberty of speech, though with much difficulty and opposition, determined to avail himself of the opportunity. He began with invoking the grace of God so to govern his heart and his lips that he might advance nothing but what should conduce to the salvation of his soul. "I am not ignorant," continued he, "that many excellent men have been borne down by false witnesses, and unjustly condemned." He proved this from various

* L'Enfant, p. 596.

instances adduced both from sacred and profane history. "Moses," said he, "was often scandalized by his brethren; Joseph was sold through envy; and afterwards imprisoned upon false reports. Isaiah, Daniel, and almost all the prophets were unjustly persecuted. And was not John the Baptist, Jesus Christ himself, and most of his apostles, put to death as ungodly, seditious persons? In other books as well as the bible we have similar instances. Socrates was most unjustly condemned by his countrymen; he might indeed have saved his life by doing violence to his conscience, but he preferred death to a disingenuous recantation. Plato, Anaxagoras, Zeno, and many others, were maltreated in various ways. "It is a shameful thing," continued Jerom, "for one priest to be condemned unjustly by another; but the height of iniquity is, when this is done by a council, and a college of priests." He gave so probable an account of the reasons of the malice of his adversaries, that for some moments he seemed to have convinced his judges. "I came here of my own accord," said he, "to justify myself, which a man conscious of guilt would scarcely have done. Those who know the course of my life and studies, know that my time has been spent in exercises and works of a very different tendency from any thing wicked or heretical. As to my sentiments, the most learned men of all times have had different opinions concerning religion; they disputed about it, not to combat the truth, but to illustrate it. St. Augustin, and his contemporary St. Jerom, were not always of the same opinion, yet were not on that account accused of heresy. I shall make no apology for my sentiments, because I am not conscious of maintaining any error, nor shall I retract, because it becomes not me to retract the false accusations of my enemies." He then extolled John Huss, vindicated the innocence of that holy martyr, and declared that he was ready to suffer after his example. "This pastor," said he, "by finding fault with the abuses of the clergy, and the pride of the prelates did not act against the church of God." He declared that he hoped one day to see his accusers, and to call them to judgment before the tribunal of the sovereign judge of the world. He accused the council of an act of high injustice in trying him a second time on the same in-

dictment, and declared that he should never acknowledge the authority of the new commissioners, but should look on them as judges* sitting in the chair of PESTILENCE. "I came," said he, "to Constance to defend John Huss, because I had advised him to go thither, and had promised to come to his assistance, in case he should be oppressed. Nor am I ashamed here to make public confession of my own cowardice. I confess, and tremble while I think of it, that through fear of punishment by fire, I basely consented against my conscience to the condemnation of the doctrine of Wickliff and Huss." He then declared that he disowned his recantation, as the greatest crime of which he had ever been guilty; and that he was determined to his last breath to adhere to the principles of those two men, which were as sound and as pure, as their lives were holy and blameless. He excepted indeed Wickliff's opinion of the sacrament, and declared his agreement with the Roman church in the article of transubstantiation. Having concluded his speech, he was carried back to prison, and was there visited by several persons, who hoped to reclaim him, but in vain.

On May 30th, Jerom being brought again before the council, the bishop of Lodi preached a sermon from these words, "he upbraided them with their unbelief and hardness of heart†." He exhorted the prisoner not to show himself incorrigible, as he had hitherto done. He paid some tribute of praise to his extraordinary abilities, and at the same time extolled the lenity and generosity with which he had been treated by the council. The reader, now in possession of the facts, might smile at this gross flattery, if the subject were less grave and less affecting. Jerom, raising himself on a bench, undertook to confute the preacher. He declared again, that he had done nothing in his whole life, of which he so bitterly repented, as his recantation; that he revoked it from his very soul, as also the letter which he had been induced to write on that subject to the Bohemians; and that he had been guilty of the meanest falsehood by making that recantation; and that he esteemed John Huss a holy man. At the same time he de-

* L'Enfant, p. 583.

† Mark, xvi.

clared, that he knew no heresy to which Huss was attached, unless they should call by that name his open disapprobation of the vices of the clergy; and that if after this declaration credit should still be given to the false witness borne against him, he should consider the fathers of the council themselves as unworthy of all belief. "This pious man," said Jerom, alluding to John Huss, "could not bear to see the revenues of the church, which were principally designed for the maintenance of the poor, and for works of liberality, spent in debauchery with women, in feasts, hounds, furniture, gaudy apparel, and other expenses, unworthy of christianity."

The firmness, eloquence, and zeal of Jerom, sensibly affected the council. They proposed to him once more to retract. But he replied, "Ye have determined to condemn me unjustly; but after my death I shall leave a sting in your consciences, and a worm that shall never die. I appeal to the sovereign Judge of all the earth, in whose presence you must appear to answer me." After sentence had been pronounced against him, he was delivered to the secular power. He was treated with scorn and insult, similar to that which his friend Huss had experienced. He put the mitre with his own hands on his head*, saying that he was glad to wear it for the sake of him, who was crowned with one of thorns. As he went to execution, he sung the apostles' creed, and the hymns of the church, with a loud voice and a cheerful countenance. He kneeled at the stake, and prayed. Being then bound, he raised his voice, and sung a paschal hymn then much in vogue in the church†.

Hail! happy day, and ever be ador'd,
When hell was conquered by great heaven's Lord.

The executioner approaching to the pile behind his back, lest Jerom should see him, "Come forward," said the martyr to him, "and put fire to it before my face‡." He continued alive in the flames a full quarter of an hour. And

* L'Enfant, vol. i. p. 591.

† Salve, festa dies, toto venerabilis ævo,
Qua Deus infernum vicit, et astra tenens.

‡ L'Enfant, vol. i. p. 599.

there is the most unanimous testimony given by all writers, hussite and Roman catholic, to the heroic courage and fortitude with which he sustained the torment. When he was much scorched with the fury of the fire, and almost smothered in its flame, he was heard to cry out, "O Lord God, have mercy on me! have mercy on me!" And a little afterward, "Thou knowest how I loved thy truth." By and by, the wind parted the flames, and exhibited his body full of large blisters, a dreadful spectacle to the beholders; yet even then his lips are said to have continued still moving, as if his mind was actuated by intense devotion.

Poggius, a celebrated Florentine, who had been the secretary of John XXIII. and was present at these scenes, has left the most unequivocal testimony to the abilities, fortitude, and eloquence of Jerom. I have already given the most material historical facts, which he mentions.

"I confess," says this writer, "I never knew the art of speaking carried so near the model of ancient eloquence. It was amazing to hear with what force of expression, fluency of language, and excellent reasoning he answered his adversaries; nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and constancy of his whole behaviour. It grieved me to think so great a man was labouring under so atrocious an accusation. Whether this accusation be just or not, God knows: I make no inquiry into the merits of the case; I rest satisfied with the decision of my superiors."

"The assembly," continues Poggius, "was very unruly and indecent; yet it is incredible with what acuteness the prisoner answered, and with what surprising dexterity he warded off every stroke of his adversaries. Nothing escaped him: his whole behaviour was truly great and pious.

He took great pains to show that very little credit was due to the witnesses produced against him. He laid open the sources of their hatred to him; and in that way made a strong impression on the minds of his hearers. He lamented the cruel and unjust death of that holy man John Huss, and said he was armed with a full resolution to follow the steps of that blessed martyr.

It was impossible to hear this pathetic orator without emotion. Every ear was captivated, and every heart touch-

ed. Throughout his whole oration he showed a most amazing strength of memory. He had been confined almost a year in a dungeon, the severity of which usage he complained of, but in the language of a great and good man. In this horrid place he was deprived of books and paper, yet notwithstanding this, and the constant anxiety of his mind, he was no more at a loss for proper authorities and quotations, than if he had spent the intermediate time at leisure in his study.

His voice was sweet and full, and his action every way proper to express either indignation, or to raise pity; but he made no affected application to the passions. Firm and intrepid he stood before the council; collected in himself, and not only contemning, but seeming desirous of death. The greatest character in ancient story could not possibly have exceeded him. If there be any justice in history, this man will be admired by all posterity. I call him a prodigious man, and the epithet is not extravagant. I was an eye-witness of his whole behaviour, and could easily be more prolix on a subject so copious*."

Such is the testimony of this ingenuous papist to an adversary. His friend Aretin, to whom he wrote the letter of which the above is an extract, was much less candid. "You attribute," says he, "to this man more than I could wish. You ought at least to write more cautiously of these things." It has been well observed† that Poggius would probably have written more cautiously, had he written a few days afterward. But his letter is dated on the very day of Jerom's execution. It came warm from the writer's heart, and proves sufficiently what HE thought of the council of Constance and their proceedings.

Notwithstanding this valuable memoir, I could wish to have been enabled to give a more edifying account of the martyrdom of Jerom: but in this point the materials of history are defective. We must ever expect that writers will record what they esteem important; and pass over what they conceive is better buried in oblivion. Unless, therefore, they have some taste for evangelical principles, and evangelical practice, they will take no notice of many

* Letter of Poggius to Aretin.

† Gilpin's Jerom.

things which to them appear bordering upon fanaticism or enthusiasm. In the instance before us, indeed, it is very probable that Jerom himself had no very accurate or systematical acquaintance with the truth of the gospel. The knowledge, however, which he had, doubtless respected the essential doctrines of christianity; and his spirit and constancy in suffering, his dependence on the grace of Christ, his joyful expectation of a blessed resurrection, and his humble confession of sinfulness and unworthiness, sufficiently distinguish him from the stoic philosopher, or the mere moralist, who, whatever portion he may have of the first of these qualities, is totally void of all the rest. It is remarkable, that Poggius observes, in the same letter, that "Jerom met his fate with a cheerful countenance, and with more than stoical constancy."

ANECDOTE.

Humphrey Bannister and his father were both servants to, and raised by the duke of Buckingham; who being driven to abscond by an unfortunate accident befalling the army which he had raised against the usurper, Richard III. he, without footman or page retired to Bannister's house, near Shrewsbury, as to a place where he had all the reason in the world to expect security. Bannister, however, upon the king's proclamation promising one thousand pounds reward to the person who should apprehend the duke, betrayed his master to John Merton, high-sheriff of Shropshire, who sent him under a strong guard to Salisbury, where the king then was; and there, in the market place, the duke was beheaded. But divine vengeance pursued the traitor Bannister; for demanding the thousand pounds that was the price of his master's blood, king Richard refused to pay it, saying, "He that would be false to so good a master, ought not to be encouraged." He was afterwards hanged for manslaughter; his eldest son ran mad and died in a hog-sty; his second became deformed and lame; and his third son was drowned in a small puddle of water. His eldest daughter was pregnant by one of his carters; and his second was seized of a leprosy, whereof she died.

Buck's Miscellanies.

RELIGIOUS INTELLIGENCE.

The rise and progress and present state of the Theological Seminary of New-York.

In the fall of 1801, the Rev. Dr. John M. Mason of the city of New-York, in obedience to the instructions of the Associate Reformed Synod, visited Great Britain. In the report which he made at his return from his mission, to the said Synod, at their meeting held in the city of New-York in October 1802, we have the first published account of it being in contemplation to erect the seminary, of which we propose in this paper, to give our readers information of some length, and in our own opinion at least, of considerable importance. It is in these words:—

“The procuring of funds toward the erection and support of a theological seminary, under the inspection of this Synod, made the principal object of my attention during the intervals of the transactions already detailed in this report. In prosecuting this part of my business, I at different times visited Glasgow, Stirling, Paisley, Greenock, and afterwards London and Manchester. An object so essential to the welfare of this church, and so influential on the common christianity, was countenanced by the vigorous patronage of many christians among different denominations. Gentlemen of distinguished respectability, both in Scotland and England, interested themselves in its success. Their active good will prevented in most instances, the necessity of my personal applications. Had it been consistent with other duties to have remained longer in London, there is every reason to believe that a sum would have been raised equal to all the original exigences of the proposed institution. Notwithstanding the unpropitious circumstance of an indisposition which suspended all my operations for nearly three months, and my premature departure from London, the following monies have been collected:—

R

From Edinburgh	-	-	-	£	96	19	0
Glasgow	-	-	-		111	14	0
Greenock	-	-	-		35	5	6
Paisley	-	-	-		39	18	0
Stirling	-	-	-		16	16	0
London	-	-	-		639	16	8.5
Manchester	-	-	-		10	10	0
Rotherham	-	-	-		20	0	0
				<hr/>			
Making in the whole	-	-	-		970	19	2.5
				<hr/>			

"Of this money, the principal part has been expended in the purchase of books, most of which are to be deposited in the library of the seminary. The rest may be disposed of, *by sale*, as the Synod shall direct, but cannot be *given away* unless their price be replaced, as the whole of the pecuniary donations were made to the seminary *exclusively*.

"Several benefactions have also been made in books to the library.

"Although the liberality of christians in Britain, towards the seminary contemplated by this Synod, could not but receive a check by the return of their agent, yet there is ground to think that it has by no means produced its whole effect. Gentlemen whose names are a sufficient pledge that no reasonable effort shall be wanting, nor any reasonable expectation disappointed, have engaged to solicit additional benefactions."

Though there were considerable discussions and considerable exertions made by one or two individuals, nothing further of importance was done in this business till the meeting of the General Synod in 1805, when an act for establishing the Seminary, was passed.

In General Synod, June 4th, ten o'clock A. M.

"Synod met. and was opened with prayer.

"Resumed the draft of an act relative to the seminary; after considering and amending the same by paragraphs, it was read and adopted, and is as follows:

An Act relative to a Theological Seminary.

“ *Whereas*, The ministry of reconciliation is the great means instituted by the Lord Jesus Christ, for perfecting his saints, and edifying his body; and, *Whereas*, he has required in his word that they who are called to this excellent and important work, be furnished with gifts and graces above those of other believers; especially, that they be faithful men, apt to teach, workmen who need not to be ashamed, rightly dividing the word of truth, wise stewards to give the household their portion of meat in due season, able to convince gainsayers, to stop the mouths of unruly and vain talkers, to reprove, to rebuke, to exhort, with all long suffering and doctrine and authority; and to know how they ought to behave themselves in the house of God, ruling well, and being examples to the flock.—And, *Whereas*, the aforesaid qualifications, since the miraculous effusions of the divine Spirit have ceased, cannot be obtained in any other way than by his blessing upon the cultivation of natural talent, sanctified by his grace; which cultivation consists in a good acquaintance with those various branches of literature, which are necessary for understanding, expounding, defending, and applying all the parts of revealed truth.—And, *Whereas*, seminaries erected for the especial purpose of instructing the rising ministry in things immediately connected with their holy vocation, are the most probable means of attaining the proposed end; have been cherished by the Christian church with much affection from the earliest ages; and have been remarkably owned of God, for the preservation of her purity and glory.—And, *Whereas*, the Lord hath been graciously pleased to incline the hearts of Christians, both at home and abroad, to assist the Associate Reformed Church in the design of establishing such a seminary: Therefore,

“ The Ministers and Elders in general Synod convened, do hereby *Direct and Ordain*,

“ That their seminary be forthwith established in the city of New-York, for the sole purpose of preparing for the work of the ministry, such young men, as having passed through a previous course of liberal education, shall resolve to consecrate themselves to the service of God, in the gospel of his Son.

“ And the Synod further direct, That the course of instruction in said seminary, be conducted by a professor in theology, to be chosen by their ballot at all times hereafter, and to hold his office and emoluments until removed by a vote of two-thirds of the General Synod: which vote shall not pass till a meeting subsequent to that at which it shall have been proposed; provided, that this shall not be construed to impair the power of the Synod, on any charge of gross error or immorality, to suspend a professor from the exercise of his functions, till judgment be definitively given.

“ And the Synod further direct, That the outline of instruction in the seminary, be as follows: viz.

1. *“ The scriptures themselves shall be the great subject of study.*

2. *“ The period of study in the seminary, shall be four years; and the session shall continue for seven months successively; that is to say, from the first Mo day of November till the first Monday of June.*

3. *“ These four years shall be divided into two equal parts; and the course of study shall proceed as follows:—*

“ Every student shall begin and close the day with exercises of secret devotion; uniting to prayer the reading of a portion of God’s word; and using as a help, some book of impressive practical religion. In these exercises he is to read the scriptures, not as a critic, but as a christian; as a saved sinner, who knows no other way of peace but that which belongs to him in common with the least of God’s redeemed; and who lives by faith, for daily counsel, and strength, and consolation, upon that Saviour whom he is afterwards to preach to others.

“ Such a portion of every day, (the Lord’s day excepted) shall be devoted to the study of the scriptures in the original tongues, and of that literature which facilitates this study, as by a faithful improvement of time, may enable the student, at the expiration of his course, to read the originals with tolerable ease.

“ The holy scriptures in our common version shall be read in such daily portions, as shall finish the whole during the first period of two years: and to render the reading thereof more profitable, the professor of theology shall

direct the student to succinct treatises on scriptural subjects, *as they occur*; and shall carefully examine him on these subjects.

“ Having completed this first reading of the scriptures, the student shall commence a second course of the same nature; dividing it in such a manner as to finish it at the expiration of his last year. He shall now consult the originals, step by step, as he goes along; and have his course of biblical reading extended under the direction of the professor.

“ With his third year, the student shall commence the study of systematic theology: and, as a basis for it, he shall commit to memory, during the previous two years, the whole text of the Confession of faith and larger catechism. He shall read, on each topic, such proper books as may be digested within the time allotted, and may give him an acquaintance with the substance of the system.

“ The professor shall also lecture upon the primary topics of the system, following the general order of the Confession of faith. That his students may enjoy the benefit of his whole course of lectures, he must not fail to complete it within two years. And, on the other hand, that this time may be sufficient, his lectures are to be concise and dense, accommodated to the principle, that his work is not so much to furnish his pupils with thoughts, as to set them upon a proper train of thinking for themselves.

“ In the fourth year of the course, the professor shall also deliver critical lectures; which are to embrace, not merely the philology of the context, but also its connexion, scope, and argument. No authority is to be admitted in these lectures but that of the originals; the student shall have them before him, and turn to the parallel texts cited by the professor. These texts are to be few, and well selected.

“ Every student shall prepare in his third year, two of those discourses commonly called lectures, and two popular sermons; and in his fourth year, three of each; neither to exceed half an hour, when deliberately spoken. All the scriptural proofs, cited by a student in any exercise of his fourth year, must be referable to the originals.

“ Hours of study must be so distributed as to leave a

suitable portion to miscellaneous reading; such as history, morality, belles letters, &c. and to healthful bodily exercise.

“ *And the Synod further direct*—1. That every student, on his admission, bind himself, in a written obligation, to strict obedience, to diligence, to peace, and not to propagate directly or indirectly any opinion or tenet whatever, contrary to the known faith of the Associate Reformed Church.

2. “ That students, who do not depend in any measure for their temporal support, upon the provision made or to be made for such as may be in indigent circumstances, shall pay into the hands of the professor, for the benefit of the seminary, the annual sum of 24 dollars.

3. “ That students of other denominations be admitted into the seminary upon the same terms as are exacted from those of the Associate Reformed Church; and on condition of their paying into the hands of the professor of theology, for the use of the seminary, the annual sum of 32 dollars.

4. “ That no person shall be admitted as a student, without producing satisfactory proof of the following particulars:—

“ That he has received a liberal education; or has an adequate acquaintance with those branches of literature which usually enter into such an education:

“ That he is in full communion with the christian church:

“ That his habitual deportment is exemplary and prudent:

“ And, that his natural talents are such, as by an ordinary blessing upon their cultivation, may render him an able minister of the New Testament.

“ Presbyterian certificates, clear and explicit to the above purport, shall always be satisfactory.

5. “ That in so far as relates to the enjoyment of sacramental privilege, all students shall be considered as subject to the discipline of that congregation with which they stately worship.

“ *And the Synod further direct*, That the care of the seminary be intrusted to five ministers of the Associate Reformed Church, to be called *superintendents of the seminary*; who shall be chosen by ballot, and hold their office during the pleasure of the General Synod.

“ The said superintendents, or a major part of them, shall have full power and authority,

“ To direct the application of the plan of study delineated in this act:

“ To regulate the library, and order the purchase of such books as may be necessary for it:

“ To regulate the discipline of the seminary:

“ To judge of the progress of the students, so as to determine, without appeal, and at any stage of the course, whether a student can proceed with profit to himself, and to the church of God; or whether, and how far he should be remitted to his former studies; and for this end to appoint such tests of proficiency as they shall deem proper:

“ To make, generally, all bye-laws for carrying into effect the design for which the seminary is instituted; provided, that they be not contrary to the constitution of the Associate Reformed Church, nor to any act of the General Synod.

“ It shall be the duty of the said superintendents to visit the seminary annually, on the Wednesday immediately preceding the last Wednesday of May—to consult with the professor on points not immediately involving his personal responsibility—to keep exact records of their proceedings—and to report to the General Synod at the next meeting ensuing, their said visitation, the state of the seminary, their own transactions, and such other things as they may judge necessary.

“ The decisions and regulations of the superintendents shall have full force and virtue, unless repealed by themselves, or by the General Synod: provided always, that contumacy on the part of a student toward any of the said decisions or regulations, during a visitation by the superintendents, shall be punished with immediate expulsion from the seminary; and that the offender shall not be restored but in virtue of exemplary penitence, and by an act of the General Synod.

“ If a vacancy shall happen by death, resignation, or otherwise, in the board of superintendents, they shall have power to fill said vacancy till the next meeting of the General Synod; and shall then present to the Synod the names of two persons for each vacancy; and of these two the Sy-

nod shall choose one by ballot, to supply the vacancy for which the nominations shall be presented respectively.

“ If any of the superintendents shall be absent from two annual visitations successively, without assigning any satisfactory reason therefor, such absence shall be considered as a resignation, and his seat vacated accordingly.

“ The superintendents shall elect their own officers.

“ They shall have power to draw upon the treasurer of the Synod for the amount of their expenses contracted by their annual visitation to the seminary, and the duties therewith connected; and the treasurer shall without delay pay said amount.

“ *And the Synod further direct*, That every Presbytery, as they shall have opportunity during the recess of the seminary take cognizance of the improvement and conduct of their students; but that no Presbytery shall remove a student from the seminary, without the special leave of the superintendents; which leave, if his removal be solicited with the view of licencing him to preach, shall not be granted, unless the superintendents shall judge him qualified; nor shall any Presbytery take a student upon trials for license, without a certificate from the superintendents bearing their judgment that he is suitably qualified.

“ *And the Synod further direct*, That no student shall receive a certificate, as aforesaid, from the superintendents, unless, in addition to the essential requisite of a christian walk while at the seminary, he be able, as a part of his literary qualifications, to translate into correct English the Pentateuch and Psalter from the Hebrew, and the New-Testament from the Greek, *ad apteturum libri*.

“ *And the Synod further direct*, That so much of the expense necessary for the maintenance of students in the communion of the Associate Reformed Church, as shall exceed the sum which they may be able to pay, and shall not be provided for, in any other manner, be defrayed out of the revenue appropriated to the seminary.

“ *And the Synod direct and ordain*, That no alteration shall be made in the plan of education established by this act, until it shall have been proposed at a stated meeting of the General Synod, and passed by a vote of two-thirds of the members at a subsequent stated meeting.”

"At the same meeting of the Synod in which the foregoing plan was adopted, the Rev. John M. Mason, D. D. was chosen Professor, and the Rev. Messrs. Robert Annan, John Mc Jimsey, James Gray, James Laurie, and Alexander Proudfit, were chosen superintendents. The Professor was ordered to begin the course of instruction on the November following; and at the next meeting of the Synod, in May 1806, the superintendents presented the following report:

"To the General Synod of the Associate Reformed Church, met at New-York.

"The superintendents report, That on the 21st of May last, they met, agreeably to the order of the General Synod, and spent some time in conversation with the professor on the plan of education observed in the seminary: They appropriated next day to the examination of the students. Mss. John Lind, George Stewart, George Buchanan, and John Clark, from the Presbytery of Big-Spring; Samuel Crothers, and James M-Chord, from the Presbytery of Kentucky; James M. Mathews and Wm. Mc Murray, from the Presbytery of Washington, appeared; and were examined, during the forenoon, on the scriptures of the New Testament, and during the afternoon, on those of the Old Testament, in their original languages. They also directed Messrs. Lind and Mathews to deliver each a discourse—discourses were accordingly delivered by them, on Thursday evening; and next day they were examined on systematic and practical theology.

"In these several exercises the students acquitted themselves to the satisfaction of the superintendents, and were by them placed in the following classes: John Lind and Jas. M. Mathews are considered as students of the 4th year—William Mc Murray, George Stewart, George Buchanan, Samuel Crothers, James M-Chord, and John Clark, as students of the second."

In June 1807, the superintendents reported:

"That on the 20th inst. they met at New-York, and found the following students prosecuting their studies at the Theological Seminary, viz,

JOHN LIND, and
JAMES M. MATHEWS,
who have terminated their 4th year of attendance;

GEORGE STEWART,
GEORGE BUCHANAN,
WILLIAM M^CMURRAY,
JAMES M^CCHORD,
JOHN CLARK,
SAMUEL CROTHERS,

who have terminated their 2nd year;

ROBERT REID,
JAMES GALLOWAY,
EBENEZER K. MAXWELL,
TEUNIS A. VAN VECHTEN, (of the Re-
formed Dutch Church,)

who have terminated their 1st year.

“Messrs. Lind and Mathews were directed to deliver each a public discourse in the evening; and delivered accordingly, the former a lecture on Rom. viii. 1—8. the latter a popular sermon on Heb. xii. 10th—last clause.

“On the forenoon of the 21st, the students of the 2nd and 1st years were examined on the original scriptures of the New Testament, and on the afternoon of the same, Messrs. Lind and Mathews were examined on the original scriptures of the Old and New Testaments, and on Theology. The forenoon of the 22d was devoted to the examination of the students of the 2nd and first year on the Hebrew scriptures.

“Throughout these exercises, the students, according to their various standing, exhibited without exception, very satisfactory evidence of their industry and success in their studies.

“Messrs. Lind and Mathews having fulfilled the prescribed period of study, and made those attainments in sacred literature exacted by the Synod’s act on the seminary, and being, in the judgment of the superintendents, suitably qualified to be taken on trial for license to preach the gospel, received certificates to that purport.

In May 1809, the report was as follows:

“That on the 18th inst. they met at New-York, and found the following students prosecuting their theological studies in the seminary:

GEORGE BUCHANAN,
JOHN CLARK,
SAMUEL CROTHERS,
JAMES M·CHORD,
WILLIAM M·MURRAY,
GEORGE STEWART, and
THOMAS WHITE,

who have now completed their third year;

JAMES GALLOWAY,
EBENEZER K. MAXWELL,
ROBERT REID,
TEUNIS A. VAN VECHTEN, (of the Re-
formed Dutch Church.)

who have completed their second year;

JOHN M. DUNCAN,
ROBERT B. E. M·LEOD, and
ARTHUR I. STANSBURY,

who have completed their first year.

"The students who have completed their third year, presented four discourses each, *viz.* two popular sermons, and two lectures, for the inspection of the superintendents.

"The students were examined at considerable length, on the Old and New Testaments, in the original languages, as also in systematic theology.

"The superintendents take pleasure in stating that, throughout the exercises, the students afforded satisfactory proofs of their industry and success in the prosecution of their studies."

"At the meeting of the Synod in May 1809, it was resolved, that as the previous sessions of the seminary were found to be inconveniently long, that the sessions should afterwards commence on the first Monday of November, and terminate on the second Monday of the April following; and that the annual visitation of the superintendents, should take place on the Wednesday following.

"Experience, also, having proved that the duties of the Professor were too laborious and oppressive to be performed by an individual, the Synod appointed the Rev. James M. Mathews, Assistant Professor, and directed him to begin his services at the opening of the next session."

The report of the Superintendents for this year, was as follows:

"On Wednesday, the 24th of May, the Superintendents met.

"The following students were found attending the Seminary:

Of the fourth year,
GEORGE BUCHANAN,
JOHN CLARK,
SAMUEL CROTHERS,
JAMES M'CHORD,
WILLIAM M MURRAY,
GEORGE STEWART,
THOMAS WHITE.

Of the third year,
JAMES GALLOWAY,
EBENEZER K. MAXWELL,
ROBERT REID,
TEUNIS A. VAN VECHTEN.

Of the second year,
JOHN M. DUNCAN,
R. B. E. M LEOD,
A. I. STANSBURY,

Of the first year,
JOHN CAMPBELL,
WILLIAM LOGAN,
JOHN M'FARLAND,
CHARLES M'LEAN.

"The first and chief attention of the superintendents was directed to those students, whose period of theological instruction in the seminary has terminated. These were minutely examined on the principal heads of christian theology; and exhibited specimens of their pulpit talents, by delivering each a discourse in public. In these exercises, the knowledge which they discovered of the great truths of the gospel, the quarters whence these truths have been assailed, and the weapons with which they are to be defended, was highly pleasing. The effects produced by these exhibitions, and by the examinations which the students of the fourth year had previously undergone during the whole period of their study, was a conviction that they

are duly qualified to be taken on trial for license: and certificates to that purport, addressed to their respective Presbyteries, were directed to be furnished, and have been furnished accordingly.

"The students of the third year, excepting Mr. Maxwell, who was excused in consequence of indisposition, also delivered public discourses; and they, and the students of the second and first years, were examined as extensively as circumstances permitted, on the subjects of their studies: and gave satisfactory evidence of their industry and profit."

A similar report of the state of the seminary has been presented to every meeting of the general Synod since.—The last report presented is in these words:—

The Superintendents of the Seminary reported as follows:

To the General Synod of the Associate Reformed church to meet at Greencastle, on the 25th of May, next.

"On Wednesday, the 13th of April inst. the undersigned, Superintendents of the Theological Seminary, met in the city of New-York for the annual visitation of the Seminary: and although not constituting a board, they viewed it proper to proceed to the examination of the Students, and beg leave to submit the following statement:

"The number attending the Seminary during the last session was twenty-two, viz.

Of the Third Year.

ALLAN D. CAMPBELL,	}	Of the Associate Reformed Church.
ELEAZAR HARRIS,		
JOHN KNOX,		
CHARLES STRONG,		

GEORGE DUFFIELD,	}	Of the General Assembly.
PASCHAL N. STRONG,		
NICHOLAS JONES.....		

Of the Reformed Dutch Church.

Of the Second Year

JOSEPH M'ELROY,	}	Of the A. R. Church:
JOHN J. PRESLEY,		
JAMES VEECH,		

ALBERT AMMERMAN,
 MATTHIAS BRUEN,
 JAMES CHRYSTIE,
 JOHN E. MILLER,

} Of the R. Dutch Church.

Of the First Year.

SAMUEL P. MAGAW,
 HUGH M. BOYD,
 GEORGE JUNKIN,
 ROBERT M'CARTER,
 DAVID M'DILL,

} Of the A. R. Church.

SAMUEL KISSAM,
 W. W. PHILLIPS,

} Of the R. Dutch Church.

THOMAS GIFFORD....Of the Associate Church.

"The students of the different classes were examined on the usual subjects, and those of the third year,* delivered discourses in public. In all these exercises the students in general gave evident proof of their own industry, and of the attention of their teachers, and afford the pleasing anticipation of their future usefulness in the church of our Lord Jesus Christ. The Superintendents, who met at the time appointed, mention with regret this additional failure of obtaining a board; and would submit it to the consideration of the General Synod, whether the seats of the Rev. Messrs. Robert Annan, and James Laurie, who have been absent for the last two annual visitations, have not been thereby vacated."

All which is respectfully submitted.

ROBERT PROUDFIT,
 JOHN M'JIMSEY.

New-York, April 16th, 1814.

There are at present in the service of the church of the living God, not less than twenty-five preachers and settled ministers who are the sons of this institution, and no person who has had any opportunity of becoming acquainted with those first fruits, will be disposed to say that the labour and expense bestowed on them, have been lost.

By examining the list of students given in the last annual report, it will be found that no less than ten of the twenty-two which are in the hall, are from other churches.—

* Excepting Mr. Jones, who was at this time necessarily absent from the Seminary.

This fact speaks loudly in favour of the institution.—It is not a blessing merely to the Associate Reformed Church, but to all the evangelical churches within the United States. In a letter from one of the students of last session, now before us, we find the following sentence.—“The students of the several churches are extremely friendly, and no appearance of the *spirit of sect*, has ever been exhibited among them, since I came here. They are in fact, as a band of brothers engaged in a common cause as they ought to be.”

In another letter before us, dated July 1813, we have a short account of the manner in which the Professors discharge their duty.

“About one half my time last winter, was devoted to the study of the scriptures in the original languages, under the direction of Mr. Mathews. Many modern critics have a wonderful disposition when they are puzzled with a passage either to erase some stubborn word, or insert a pliant one, to help them out of a difficulty. This practice readily receives the approbation of the critic, who is too lazy to confine his mind to close thinking, and also of the man who is seeking *himself*, not Christ.—But by this method they also convert the scriptures into a nose of wax, and construe them so as to prove any notion their bewildered imaginations may conceive. Mr. Mathews has uniformly set his face against this dangerous kind of criticism. He never will admit of any alteration of the text but upon authority which cannot be doubted.—Dr. Mason lectured on difficulties both in the old and new testament.—He deals mostly in general principles, so that in explaining one difficult passage, we receive instructions more or less useful for explaining almost any difficult passage in the bible.—His lectures on theology are on the same plan.—He furnishes us with *general principles*—good solid materials, and leaves the building of the edifice to ourselves; only occasionally he builds an edifice as a model for us to imitate. He lectures weekly on the confession: besides, last session he delivered critical lectures on the Epistle to the Romans.—I need not tell you they were most excellent.—The fundamental and also controverted doctrines of the christian religion contained in that epistle, furnished proper scope for the exercise of his mighty powers of mind.”

The churches of *the west* have already partaken very largely of the fruits of this promising institution.—The country around Pittsburgh now enjoys the labour of *five* sons of this school, and *two*, if not *three*, of the present students, are from that country.—There have been sent from Kentucky, from the erection of the seminary to the present date, no less than *ten* young men.—Of these, *four* are actually in the service of the church, *one* is under trials for licence, and *five* are students.

In a memorial addressed to a committee of the Associate Burgher Synod, of North Britain, by Dr. Mason, dated Edinburgh, November 10th, 1801, we find the churches of *the west* particularly mentioned.

“Many of the congregations which are now waiting for pastors, and the greater number of vacancies not yet matured, are in those parts of the United States which have been recently settled. An inviting climate, and a fertile soil, must, in the ordinary course of things, attract thither multitudes of new inhabitants. This circumstance, added to the facility of procuring subsistence, which is one of the most powerful causes of increase in the human species, will shortly produce a population incredible to those who are not acquainted with existing facts. In this view, the *Western* countries especially, of America, present a subject of most interesting speculation to the philosopher and the christian. The importance of instilling into the early societies which are erected there, sound religious principles, and of training them up in correct moral habits, is too evident to require proof. And although no denomination of christians may be able to do as much as could be wished for the attainment of this end, yet the effects resulting ultimately from the exertions of any one of them may far exceed the most sanguine expectation. Every congregation under the care of an evangelical pastor, becomes a centre from which the influence of the gospel is more or less diffused. New societies, collecting by degrees, naturally assume the form, and imbibe the principles of those in whose vicinity they are erected. Under such circumstances, truth has, at least, a wider range, and a fairer prospect of success, than in places where discordant professions have descended, by inheritance, from the

sire to the son, and being incorporated with their habits, both restrict their intercourse, and controul their opinions."

We may be laughed at as enthusiasts, but when we compare the date of this memorial with the fact, that there are at this moment no less than seventeen sons of *the west*, profiting by the instructions and exertions of Dr. Mason, and that through these seventeen, an innumerable company of the precious souls of *the west*, are to be edified and saved, we must say that we think we discover the finger of God. At Edinburgh in November 1801, Dr. Mason earnestly solicited from a committee of a Scotch Synod, ministerial aid to the destitute sons of *the west*. However much the Scotch Synod felt for their fellow christians whom they had never seen in the flesh, the aid which they could afford them was scanty. Dr. Mason, however, persists in his exertions in the good cause. Under a pressure of difficulties, which would have crushed any ordinary mind, he organized, and has hitherto chiefly supported an institution, for the sole purpose of furnishing the church and the world with an able and evangelical ministry, and behold the head of the church himself raises up and sends forth a very considerable number of these sons of *the west*, as the first fruits of the institution.

OBITUARY.

Who knows what a day may bring forth?

Since the foregoing paper went to the press, we have received information of the death of one of the Kentucky students at the Theological Seminary of New-York. The information is contained in a letter under date of October 26th, from another Kentucky student who is attending the theological school at Princeton.

"I paid a visit," says he, "to New-York, last week, with a view to attend Synod, and in hopes of meeting some of my old friends. But judge what my sensations were, when on inquiry, the first word I heard of any of them, was the death of James Veech, who died the evening of my arrival.

in the city.—I attended his funeral, and had the pleasure of hearing Dr. Mason deliver an exhortation on the occasion. His health, had not been good during the summer, but he was able to prosecute his studies till about eighteen days previous to his death, when he was attacked by a dysentery which terminated in a typhus fever. Through a great part of his confinement, his mind was deranged on every subject but that of religion. But in the midst of his ravings, the name of JESUS, that name which is above every name, was sufficient to collect his scattered and incoherent ideas, and the facility with which he made the most copious and pertinent quotations of scripture, both astonished and edified his attendants.”

It has become our duty to announce the death of our respected friend JOHN P. CAMPBELL. On October 24th he was taken with a fever, which in a few days exhausted his strength, and terminated his life. In the evening of the 4th inst. he departed, having a few weeks before, completed the 46th year of his age.

In him, society has lost one of her most useful members, and one of her brightest ornaments. He possessed strong natural powers, well improved by education, and extensive reading. His talents, we believe, were faithfully employed for the honour of his God and the good of mankind. He was distinguished as a naturalist, having carefully studied the works of the Creator. He was an accurate linguist, an able logician, an eloquent writer and speaker, a skilful physician, a sound and judicious divine, and an evangelical, zealous, and animated preacher of the gospel. The doctrine of the cross, was his favourite theme. On this, he used to dwell with engaging and persuasive eloquence. In the state of Kentucky, where most of his ministerial labours were employed, he performed services highly important to the church in the time of her adversity, when the enemy was coming in like a flood, when destructive error and a spirit of disorganization prevailed. While many others departed from the faith of the gospel, he stood firmly to his post. When the precious doctrines of the Reformation were publicly assailed and vilified, he appeared in their defence, and in various publications, successfully combated and exposed the prevalent errors of Pel-

gians, Socinians, Deists, and Atheists. By this labour of love, he incurred the displeasure, reproach, and persecution of many who ought to have been grateful for the truths which he exhibited to their view from the sacred scriptures, and to have received them with meekness and humility. As he had an infirm, delicate constitution, and was subjected to many temporal difficulties, his pilgrimage through this world was frequently unpleasant, and sometimes distressing. But he has outlived the reproaches of his enemies. His toils are now ended. His conflicts are over. We may safely say, he is more than a conqueror. He has made his exit from this world of sin and sorrow, and, we doubt not, is now before the throne of God in heaven.

As his life was devoted to the service of God; so his last end was peaceful. *Mark the perfect man and the upright: for the end of that man is peace.* Towards the closing scene, on account of his extreme debility, he was able to speak but little; but expressed his resignation to the righteous will of Heaven. He said his heart had been rebellious; but praised God, who, by the gracious influence of his Spirit, had given him a submissive temper, a sweet serenity of mind, and a disposition to say, "The Lord's will be done."

He was three times married, and has left behind him a wife and nine children, who are worthy of the tenderest regard and most friendly attention, in their state of bereavement and heavy affliction. May God be their father, their friend, their stay, and their *exceeding great reward*. May this dispensation of Divine Providence be sanctified by them, and to us. May we all remember, that our days are as a hand-breadth, our life as a shadow passing over the plain, our time swifter than a weaver's shuttle—that death is approaching with unabated rapidity—and that eternity, with all its solemn, inexpressibly important realities, is near to every one of us. Let us not procrastinate the great work of preparation for death, until it shall be eternally too late. Let us awake from our lethargy, and consider who we are, what we are doing, whither we are tending, and what is to be our final, our everlasting state. Let us realize our guilt, our depravity, our helplessness, our need of

a Saviour—cry with every breath for mercy, pardon, and renewing grace—fly from the wrath to come, and lay hold of the hope set before us—and take no rest until we shall have obtained an interest in Christ and all his precious benefits; and can, on scriptural grounds, *rejoice in hope of the glory of God.* *Chillicothe Recorder.*

THIRD REPORT OF THE KENTUCKY BIBLE SOCIETY.

Agreeably to previous notification of the annual meeting of the Kentucky Bible Society, a number of members met in the first Presbyterian Church in Lexington. The meeting was then opened by a sermon, delivered by the Rev. James Blythe, from these words—“*He sendeth forth his Commandments upon Earth: His Word runneth very swiftly.*” Psalm cxlvii. 15. After Sermon the following Report was read:—

REPORT.

The Managers of the Kentucky Bible Society gladly embrace this opportunity to felicitate the friends of Christianity, who compose this Society, upon the unexampled increase of Bible Societies throughout the Christian world, during the last year. The Lord seems, in a very remarkable manner, to be turning the minds of all Christians to this important subject. That charity which has for its immediate object the bestowment of the bread of life, is extended to the poor in almost every Christian country; and the poor among men rejoice in the Holy One of Israel.

Several things, very remarkable, relative to Christ's kingdom, have transpired since we last met. The light of life has penetrated the north of Europe. In Russia alone, seven Bible Societies have very lately been established, and they have begun, and are carrying on the translation of the Scriptures into no fewer than ten different languages.

Thus Siberia and Kamaskatka are about to blossom as the rose, and to resound with songs of redeeming grace.

There seems to be an effectual door opened for the dissemination of the Gospel in France. This is a subject that calls alike for astonishment and for gratitude. Indeed, every where, the strong holds of infidelity are giving way before the simple force of divine truth.

In some parts of Europe, societies of an entirely new character have been established, which are designed to extend relief to the most destitute part of the human race, and to be auxiliaries to Bible Societies; we mean societies for the instruction of poor adult persons, who have not been taught to read in their youth. These societies promise great usefulness, and at this moment, many persons from eighteen to eighty years of age, are learning to read the word of God.

You join with us to give thanks to God, that he has so generally awakened, in the bosoms of Christians, that benevolence and charity which have for their object the well-being of men's souls, which offer to the poor, not only food and raiment, but also the bread and the water of life. You discern, in the various establishments which every where abound throughout Europe and America, having for their object the dissemination of divine light and truth, those very means which God has ordained, and is now bringing into operation, whereby his kingdom shall be made to embrace all the kingdoms of the whole earth.

The efforts that are making in various parts of America, to disseminate the Gospel by means of Bible Societies, are such as to authorize a belief that a part of that copious shower, with which it has pleased God to refresh his weary heritage, has been shed upon our own country. In America, about fifty Bible Societies have already been established, some of which are conducted upon a very extensive and efficient scale. New associations of this kind are constantly arising, and we have heard that a Female Bible Society has lately been organized in Cincinnati.

We have to lament the languid manner in which the operations of the Bible Society of Kentucky have been conducted. Few persons take that lively interest in promoting the views of the Society, which the importance of the ob-

ject demands, and which the destitute state of our country, particularly the frontier parts, loudly call for. The Managers would beg leave affectionately to remind their friends, who compose the Society, that it is the duty of every individual member, to seek for proper objects of this kind of charity, and either to make them known to the Managers, or to see that they are supplied with Bibles. We have every possible inducement to devote ourselves to the promotion of this good work. Never has the Christian world witnessed a time so deeply interesting as the present. A new æra in Christ's church is certainly about to commence. Every scheme that is laid for the promotion of religion, seems to meet with the smiles of heaven, is executed with despatch, and embraces results vastly extensive and important. God is surely calling upon every one of us, not only to hail those auspicious events with songs of thanksgiving, but to lay our shoulders to the work; to be found in our places, every one at his post. Having our loins girt we ought to be waiting for the return of our Master. Though we may be able to do but little, that little shall not go unrewarded. "Whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall not lose his reward." If so, what shall be the reward of him who, with the heart of humility and prayer, bestows upon his poor, careless, neighbour, the fountain of life, the word of eternal truth? In millions of instances, within a few years, the precious gift of the Bible has been followed with the still more precious gift of God's comforting and saving grace. It has administered comfort to the donor, and salvation to the receiver.

In doing these works of Christian charity, let us provide for ourselves anticipations of heaven when we come to die, and a crown of glory after death. It will be a felicity far exceeding all earthly grandeur, should we meet in heaven but one soul to whom the present of a Bible, from our hands, shall, through divine grace, have been made the means of salvation.

It is our duty to lay before this meeting, the transactions of the Society.

Since the last annual meeting, the Managers have pur-

chased 165 Bibles. They have also received a generous donation of 200 Bibles from the Connecticut Bible Society.

Since the organization of the Society, the Managers have received by donations and purchases, 691 Bibles and 165 Testaments.

The Committee, thinking it probable that it would be gratifying to the Society to see a more particular account of the distribution of books than has hitherto been exhibited, present the following.

There have been distributed, by the hands of Managers, as follows:

	<i>Bibles.</i>	<i>Testaments.</i>
By the Rev. James Blythe,	6	4
the Rev. R. H. Bishop,	7	0
Andrew M'Calla,	2	0
Ebenezer Sharpe,	2	0
Doctor Witherspoon,	14	0
Rev. R. Stuart,	0	6
Doct. J. Todd, sen.	6	0
Nathan Burrowes,	29	4

There have been delivered for distribution,

	<i>Bibls.</i>	<i>Tests.</i>
To the Reverend N. Hall, of Springfield, This gentleman has recently ordered 50 Bibles, which will be forwarded by the first conveyance.	8	6
To the Rev. John R. Moreland, for distri- bution in the settlements on Cumber- land.	42	24
To the Rev. W. W. Martin, Winchester,	2	0
To Daniel Rippey, Clark county,	2	0
To Mrs. Margaret Lyle, Paris,	28	10
To the Rev. John Lyle, do.	58	6
To the Rev. Thomas Cleland, Mercer cy.	24	18
To the Rev. Samuel Reynolds, Bourbon county,	16	0
To the Rev. Joseph P. Howe, Montgom- ery county,	6	0
To the Rev. Samuel B. Robertson, Green county,	9	5

To the Rev. — Irvin,	6	3
To Lewis Rose, Mercer county,	6	12
To the Rev. James Vance, Middletown,	15	0
To the Rev. Samuel Shannon, Franklin county,	6	0
To the Rev. Samuel B. Lapsley, Bards-town,	3	0
There have been distributed, since the organization of the Society,	445	162
There remains on hand,	246	3

It is hoped from the present stock, the money on hand, and due, that the Society will be able to answer future demands.

The Committee are happy in announcing to the Society the following acts of benevolence:—

Mr. Jesse Lamme, on subscribing to the Constitution, paid \$30.—Mrs. Mary Johnston made a donation of \$1.—Mrs. Elizabeth Dickinson, a donation of \$10.—Dr. James Fishback, a donation of \$4 50.—Mr. Joseph C. Breckenridge, (Att. at Law.) on subscribing to the Constitution, paid \$20.—Mr. Edward Harris made a donation of \$2.—The Rev. John Todd, a donation of \$5.—Mr. Wm. Steel, a donation of \$2 50.—The Rev. Mr. M'Henry, a donation of \$1 50.

The Society has received, since the last annual meeting,	- - - - -	\$120 50
There was then a balance on hand of	- -	80 63
Making,	- - - - -	<hr/> \$201 13
There have been expended for Bibles,	-	\$100 00
For Printing,	- - - - -	8 78
		<hr/> 108 78
Balance on hand,	- - - - -	<hr/> 35

There is now a large sum due from subscribers. It were desirable that the members should feel the sacred obligations they are under to discharge the duties incumbent on them, as members of this Society. To the Lord, and to one another, we have pledged ourselves.

In consequence of a circular address, received from the New-York Bible Society, soliciting the aid of sister societies in publishing an edition of the Bible in French, the managers had 50 copies of this circular printed; and a number of them were distributed. In consequence of which, and the exertions of some individuals, the following sums have been received:

A collection made in a Congregation at Frankfort, by the Rev. James Blythe, of	\$55 00 0
A collection made in the 1st Presbyterian Congregation, in Lexington, by the same, of	84 25 0
A collection in the Episcopal Church, in Lexington, under the pastoral care of the Rev. Mr. Ward, presented by Mr. J. D. Clifford, of	28 37 5
A collection made by the Rev. T. Cleland, in Mercer county, of	10 00 0
A collection made by the Rev. John Steele, in Fleming county, of	13 50 0
A collection made by the Rev. Samuel Finley, in Lincoln county, of	9 2 5
Making in all,	<hr/> \$200 15 0
Of which, there was remitted in January last,	\$100 00 0
A post note for \$100, payable in New-York, is obtained at 1 per cent. premium, which will be forwarded by the first mail;	100 00 0
Making in all	<hr/> \$200 00 0
And leaving a balance, without charging the premium, of	<hr/> \$000 15 0

Thus, Brethren, you see, that although we have not done all that we might have done, yet something has been done, which we hope the Lord will own and bless. Let us labour to double our diligence. It is God only that can make us willing to spend and be spent for Him, and afterwards crown our labours with success. Christians never needed more the whole armour of God—let us endeavour to put

T

it on. When thus girded, may we not hope to see the work of the Lord prospering in our hands?

Before the meeting closed, the following officers, for the ensuing year, were elected:

The HON. ISAAC SHELBY, *President*,
 REV JAMES BLYTHE, *Vice President*,
 ANDREW M'CALLA, *Treasurer*,
 EBENEZER SHARPE, *Secretary*.

Managers.

REV. R. M. CUNNINGHAM,
 REV. R. H. BISHOP,
 REV. R. STUART,
 REV. J. WARD,
 REV. J. M'CHORD,
 DR. WITHERSPOON,
 JESSE LAMME,
 G. TROTTER, senr.
 S. BLAIR,
 B. STOUT,
 N. BURROWES.

The Rev. R. H. Bishop is appointed to deliver the next annual discourse.

EBENEZER SHARPE, S. B. S. K.

CHINA.

Mr. Morrison, a Missionary of the London Missionary Society, who has resided for some time at Canton in China, perseveres with success in the work of translating the Scriptures into the language of the millions of that country; and it would appear that he had been instrumental in converting some individuals. The Gospels have been printed some time. The Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Thessalonians, Timothy, and Titus; those of St. Peter and St. James, and a corrected edition of the Acts, were in the press in February last. Mr. Morrison has also printed a Catechism containing the fundamental principles of Christianity. He distri-

butes the Scriptures through booksellers, who sell them at a low price. Several hundred copies have been sent to Fo-Keen and in other directions. Some Roman Catholic priests have received them with pleasure. Some of his domestics have acquired a good degree of knowledge from his instructions; and among others, his labours have not been without fruit. A person named Koseen-sang, the grandson of a Mandarin, among others, perceives the absurdity of idol-worship. He says he has now no images in his house, and worships only the Creator. He approves of many doctrines of the Gospel, and is desirous of further instruction, and of being baptized. This person has sent two letters, beautifully written, to the Treasurer and Secretary of the Society. They are transcripts of each other, and are as follows:—

“ Mr. Morrison, who has been at Canton for several years, is with me, your younger brother, on terms of friendship. I have to thank him for much love, in constantly discoursing on the good-will of God, and explaining the true doctrines of *Yaysoo* (Jesus) to us, that we may hear, and prostrate, consider the compassion of the Creator of the universe to me, under the canopy of heaven, in sending Jesus into the world, to atone for the sins of men. But we have hitherto been ignorant, have not understood how to serve God, and are the more afraid, that we have sinned against him. Now we pray to God to forgive us our sins, and grant that in the world to come we may obtain his favour.

“ I have heard that you, my venerable elder brother, in your honoured country, with devotedness of heart, serve God and believe in Jesus; that you depend on Jesus, and wish that the middle empire (China) together with all men under the whole heavens, may hear the name of Jesus. Although I have not seen the light of your countenance, my heart looks to you with affection, and therefore present this inch of bark” (a phrase for “a few lines,” ancient books having been written on bark,) “to pay my respects, and request that you will take the doctrines of God and of Jesus, explain them more and more in their rise and progress from beginning to end; and by the ships of next season favour me with a reply, and with your admonitions. I shall be more thankful than words can express.”

DOMESTIC LITERARY INTELLIGENCE.

The New-York Historical Society have published a second volume of *Collections*, comprising four discourses delivered on the anniversary days of their institution, respectively by Dr. Hugh Williamson, Dewitt Clinton, esq. Gouverneur Morris, esq. and Dr. Mitchell; an account of De La Salle's expedition and discoveries in North America, and an extract of a translation of the history of New *Sweedland*, in North-America. The first discourse, by Dr. Williamson, is a general dissertation on the uses and importance of history; that of Mr. Clinton contains an elaborate and comprehensive view of the history and character of the Five Nations, "the Romans of the west." Mr. Morris's is a brilliant, but rather immethodical series of remarks on various points of our political history, and speculations on the formation of our national character. The last, by Dr. Mitchell, is a minute history of American botany, drawn up in chronological order. As a collection of facts, it is every thing which could be desired on this subject; considered as a discourse, its plan is not so judicious. To the volume is annexed a very particular, and well arranged catalogue of the books, tracts, pamphlets, maps, manuscripts, &c. in the library of the society.

It may, perhaps, be questioned by some, whether the contents of the present volume exactly correspond with the title of the work, from an idea that it should wholly consist of such rare and curious pieces of history as are only to be discovered by the most assiduous researches of the antiquary,

"Pick'd from the worm-holes of long vanish'd days,
And from the dust of old oblivion rak'd."

As it appears, however, from the address of the society to the public, annexed to their constitution and bye-laws, that

it will be their business to seek for and procure such valuable manuscripts, papers, and documents relative to the history of our country, as may be in the possession of individuals, and as such individuals have been solicited to favour the society with such articles, it ought to be inferred that the meagerness of the present volume is not owing to any want of attention or industry on the part of the publishers. The catalogue of the books, &c. though we think not in its proper place, thus tacked to the volume, exhibits evidence of the successful exertions of the institution, in procuring in so short a period, a collection so valuable and comprehensive, and, at the same time, by its minute description and methodical arrangement, reflects the highest credit on the judgment and skill of the *Rev. Mr. Alden*, the compiler.

The list of the members prefixed to the volume, appears to occupy too much space; no less than nine broad pages being taken up with the insertion of about two hundred and seventy names. When it is considered, however, that it was the plan of the publishing committee to make every member

“ Shine in the dignity of F. R. S.”

and that a learned society, lately established, which has done a great deal already towards the propagation of *letters*, has conferred its degrees on many members of the Historical Society, and enables them, as Dr. Pangloss might say, to add to their names the decorative adjunct of F. L. P. S. N. Y., it might perhaps have been viewed as an omission of due respect, to have appeared in public without these new badges of honourable distinction. Some allowance, of paper at least, should be made on this account. Besides, the society boasts, in its list of members, of several learned gentlemen whose names have long shone in the firmament of literature, with a train of titles at the end of them as long as the train of a comet, and it would not have been altogether decorous to lop them of their fair proportions, and degrade them from these well-earned honours to the simple appellation of Doctor or Esquire.

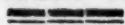
A second edition has been published in Boston of a work by Mr. *Eustaphieff*, the Russian consul, entitled "Reflections, Notes, and Original Anecdotes illustrating the character of Peter the Great, to which is added a tragedy in five acts, entitled *Alexis the Czarewitz*." The first part of the work consists of a very lofty, florid, and not ineloquent eulogium on the genius and character of Peter, and the notes and anecdotes subjoined are, for the most part, curious and interesting. The tragedy, though consisting of five acts, is very brief, the characters few, and the incidents simple. The subject is the death of the czar's profligate and rebellious son, Alexis, who, having been tried and condemned by a judicial tribunal, is pardoned by his father, but at too late an hour to save his life. The purpose of the piece is to vindicate Peter from the imputation of having poisoned Alexis, and the notes accompanying it are calculated to show that he was not capable of perpetrating a deed so monstrous and unnatural. The tragedy, we think, has no peculiar merit, and is deficient in many of those points that are necessary for producing dramatic effect. It is in blank verse, and though by no means harmonious, yet, considered as the composition of a foreigner, it discovers a great familiarity with our language, and a pretty intimate acquaintance with the style of the English dramatic writers in that species of verse. If it were not for the particular purpose of introducing the interesting matter contained in the notes, which occupy three fourths of the volume, there is no manner of doubt but that the tragedy might have been altogether dispensed with; and, indeed, it would seem that the author intended the one merely as the vehicle for the other.

Proposals have been lately issued in Boston, for the publication of a monthly magazine, to be entitled *The New-England Magazine*. It is to be conducted by the late editors of the *Cambridge Repository*, a quarterly miscellany now discontinued, and will be in most respects similar to that publication. The *Cambridge Repository* contained a mixture of theological controversy and sacred criticism, with literary and critical articles. Its theology, which it defended with ability, and with very great learning, was

that of Dr. Priestly, or at least very nearly so. Much talent was displayed in the literary part, and some of the original poetry had very great merit. We have, however, understood that its circulation was extremely limited. Whether this was caused by any radical defect of its plan, or by the unpopularity of any of its doctrines, we cannot undertake to decide; it certainly was not to be attributed to the want either of talents or learning.

The New-York Literary and Philosophical Society have in the press the first half volume of their transactions. We have understood that it is to contain the constitution, laws, &c. of the society, the address delivered by the president, Mr. Clinton, upon the opening of the society, and several philosophical papers by Drs. Williamson, Mitchell, and Hosack.

Mr. Samuel R. Brown has lately published a small volume under the title of *Campaigns of the Western Army*, comprising sketches of the campaigns of Hull and Harrison, a minute account of the action on lake Erie, military anecdotes, notices of abuses in the army, a plan of a military settlement, and a view of the lake coast from Sandusky to Detroit.



SCIENTIFIC AND LITERARY INTELLIGENCE.

From late British Publications.

Mr. WESTALL's exhibition of 312 of his own paintings and drawings in Pall-Mall, has been a favourite rendezvous of all lovers of art in London. No other living artist could have presented so great a variety of performances in the superior branches of art, and few have displayed so much perfection in each. Whether we contemplate the richness of the design and colouring of his history, the delicacy and natural tints of his landscape, the spirit and ingenuity of his rustic life, or the accurate delineation of character in his portraits, we are alike filled with wonder at the genius and versatile powers of this gentleman. Those who paid

their tribute of applause to the genius of Gainsborough and Wilson, in the adjoining exhibition of the British Gallery, will not be less delighted in the contemplation of the transcendant works of the living Westall, who, without being inferior to either of them, is the founder of a school of his own, distinguished for classic taste and for the highest powers of execution.

Dr. Crichton conceives that there is a continual waste of vitality during life, and, therefore, that a regular supply is necessary. He thinks that this vitality is furnished by the food, and believes that the food *contains particles endowed with vitality*, and that this vitality is neither destroyed by the destruction of the organic texture, nor by the heat to which the food is exposed. He made decoctions of chamomile, feverfew, nutgalls, &c. in distilled water, put the decoctions into glass jars inverted over distilled mercury, and introduced into them oxygen gass obtained from black oxyde of manganese. Numerous confervas made their appearance in these decoctions, and considerable portions of the gas were absorbed. From these experiments, he concludes that *there are two kinds of particles of matter*, namely, organic particles, and inorganic particles; and that the vitality of the first is not destroyed by boiling water. In general, he found that vegetation commenced soonest when the decoction of flowers is used, and latest, when that of roots.

A method has been discovered by Mr. Turner, near Vauxhall, of fabricating very elegant and splendid embellishments for ball-rooms, supper-rooms, pillars, temples, &c. by a composition, to which the Society for the Encouragement of Arts have attached the name of *Imitative Scenite Granite*. It is capable of being applied either on wainscotting or bare walls, or on walls already papered, and while it may be made to resemble the most beautiful marble or granite, particularly when assisted by lights, its charge does not exceed that of other ornamental painting or papering.

The Rev. G. S. Faber, so well known in the literary world by his various works on the prophecies, has nearly

finished for the press a work intended to form three quarto volumes, under the title of the *Origin of Pagan Idolatry*, ascertained from historical testimony and circumstantial evidence. It is announced by subscription.

The Rev. John Owen, gratuitous secretary to the British and Foreign Bible Society, proposes to publish, by subscription, in two vols. 8vo. *The History of the Origin, Progress, and Present State of that Institution.*

Mr. Svinine, a native of Russia, and author of the interesting account of the death of the lamented Moreau, has in the press a work entitled *Sketches in Russia*, containing fifteen engravings, chiefly illustrative of scenery and manners, including portraits of the emperor Alexander, and the empress, from paintings very recently executed, and accompanied with original descriptions and anecdotes.

Mr. Sharon Turner is printing the first volume of his *History of England*. This will extend from the Roman conquest to the reign of Edward the third, and comprise also the literary history of England during the same period. It is composed, like his history of the Anglo-Saxons, from original and authentic documents, and will be published in December.

A voyage to the Isle of Elba, from the French of Mr. Arsenne Thiebaut de Berneaud is in the press. It embraces a general view, not only of the geography and geology, but also of the natural history, antiquities, topography, agriculture, and commerce, and of the manners and habits of the population. It will be accompanied by an accurate map, laid down from actual observation; and is, in every particular, calculated to gratify the public curiosity concerning an island to which the recent events have given such extraordinary interest.

The Ballantynes of Edinburgh have completed Mr. Southey's poem of *Roderick, the Last of the Goths*.

Method of preserving vaccine matter.—The invention of Mr. Forman, an ingenious manufacturer upon the Wear, near Sunderland. It is in the form of a small glass ball, with a tube issuing from it, very similar to a cracker, as it is called, which mischievous boys put into candles to cause an explosion. The pustule from which the virus is to be taken, being punctured by a lancet in the usual manner, the small ball or bulb is to be heated at a candle so as to rarify the air within it, and after it is sufficiently warmed, the end of the little tube is to be inserted where the lancet had made the puncture, and the virus will be immediately taken up, so as to fill the bulb. The end of the tube is now to be hermetically sealed by means of a common blow-pipe at the flame of the candle, which is a very simple process; and thus the virus may be preserved for any length of time, and sent to any distance. If for immediate use, the tube need not be sealed, but may be secured in any convenient manner. Any requisite number of these balls may be employed, and it is proper to remark that the virus is never heated much above blood heat.

POETRY.

VERSES,

By Mr. James Montgomery, on the death of the Rev. Thomas Spencer, of Liverpool, who was drowned while bathing in the tide, on the 5th of August, 1811, in the 21st year of his age.

"Thy way is in the sea, and thy path in the great waters; and thy footsteps are not known."—Ps. 77, v. 19.

On earth, in ocean, sky, and air,
All that is excellent and fair,
Seen, felt, or understood,
From one eternal cause descends,
To one eternal centre tends,
With God begins, continues, ends,
The source and stream of good.

Him, through all nature I explore;
Him in his creatures I adore,
Around, beneath, above:
But clearest in the human mind,
His bright resemblance when I find
Grandeur with purity combin'd,
I most admire and love.

Oh! there was one—on earth awhile
He dwelt; but transient as a smile
That turns into a tear,
His beauteous image pass'd us by;
He came like lightning from the sky,
As prompt to disappear.

Sweet in his undissembling mien,
Were genius, candour, meekness, seen,
The lips that loved the truth;
The single eye, whose glance sublime
Look'd to eternity through time;
The soul whose hopes were wont to climb
Above the joys of youth.

Of old*—before the lamp grew dark,
 Reposing near the sacred ark,
 The child of Hannah's prayer
 Heard, through the temple's silent round,
 A living voice; nor knew the sound
 That thrice alarm'd him, ere he found
 The Lord who chose him there.

Thus early call'd, and strongly mov'd,
 A prophet from a child approv'd,
 SPENCER his course began;
 From strength to strength, from grace to grace,
 Swiftest and foremost in the race,
 He carried victory in his face,
 He triumph'd as he ran.

The loveliest star of evening's train
 Sets early in the western main,
 And leaves the world in night;
 The brightest star of morning's host,
 Scarce risen, in brighter beams is lost:—
 Thus sunk his form on ocean's coast,
 Thus sprang his soul to light.

Revolving his mysterious lot,
 I mourn him, but I praise him not;
 To God the praise be given,
 Who sent him like the radiant bow,
 His covenant of peace to show,
 Athwart the passing storm to glow,
 Then vanish into heaven.

* 1 Samuel, iii. v. 3.

THE ALMONER.

VOL. I. PART I.] JANUARY....1815.]No. V.

MARTYRDOM OF LORD COBHAM.

In the preceding numbers of the Almoner, our readers have been furnished with an interesting specimen of the triumphs of grace in the midst of the disastrous and universal gloom which shrouded the fifteenth century. It may not be amiss to accompany that picture of religious degradation on the continent of Europe, by another which pourtrays with features very similar, the debasement of the queen of the European Islands. The age to which it refers, is exactly the same; the account we extract from the same volume; and the object we have in view, is the same as formerly:—to introduce fully to the reader's notice, to force, if possible, into his hands, that incomparable work of Mr. MILNER, which we should rejoice to see occupying a place on the shelf of every family, but which has hitherto been doomed in too many instances, to moulder unsought for on the shelves of the Western book-stores.

The circumstances recorded in the following narrative, occurred in England, during the sittings of the Council of Constance.

In the year 1413 died Henry IV. His successor Henry V. trode in his steps, and countenanced Arundel in his plans of extirpating the lollards, and of supporting the existing hierarchy by penal coercions. In the first year of the new king's reign, this archbishop collected in St. Paul's Church at London, a universal synod of all the bishops and clergy of England. The principal object of the assembly was to repress the growing sect; and, as sir John Oldcastle, lord Cobham, had on all occasions discov-

ered a partiality for these reformers, the resentment of the archbishop and of the whole body of the clergy, were particularly levelled at this nobleman. Certainly at that time, no man in England was more obnoxious to the ecclesiastics. For he made no secret of his opinions. He had very much distinguished himself in opposing the abuses of popery. At a great expense he had collected, transcribed, and dispersed the works of Wickliff among the common people without reserve; and it was well known that he maintained a great number of itinerant preachers in many parts of the country, particularly in the dioceses of Canterbury, Rochester, London, and Hereford.

But lord Cobham was a favourite both of the king and of the people; and therefore to effect his destruction was an undertaking that required much caution. The archbishop however was in earnest, and he concerted his measures with prudence.

His first step was to procure the royal mandate for sending commissioners to Oxford, whose business it should be to examine and report the progress of heresy. These commissioners are, by Mr. Fox, not improperly called, "the twelve inquisitors of heresies." The issue of their inquiries proved highly ungrateful to the hierarchy. They found Oxford overrun with heretics: they were, indeed, respectfully received by the rulers of the university, but the opinions of Wickliff had made their way among the junior students; and the talents and integrity of their master were held in high esteem and admiration by his disciples. This information, with many other minute particulars, Arundel laid before the grand convocation, who, after long debates, determined that, without delay, the Lord Cobham should be prosecuted as a heretic. Him they considered as the great offender: to his influence they ascribed the growth of heresy: he was not only, they said, an avowed heretic himself; but, by stipends encouraged scholars from Oxford, to propagate his opinions, many of which were in direct opposition to the sentiments of the holy church of Rome; and lastly, he employed the disciples of Wickliff in preaching, though they had not obtained the licences of their respective bishops for that purpose. With great solemnity, a copy of each of Wick-

liff's works was publicly burnt, by the enraged archbishop, in the presence of the nobility, clergy, and people; and it happened that one of the books burnt on this occasion, had belonged to lord Cobham. This circumstance tended much to confirm the assembly in their belief, that that nobleman was a great encourager of the lollards.

At the moment when the convocation seemed almost in a flame, and were vowing vengeance against lord Cobham, some of the more cool and discreet members are said to have suggested the propriety of sounding how the young king would relish the measures they had in view, before they should proceed any further. Arundel instantly saw the wisdom of this advice, and he resolved to follow it.

For the purpose of giving weight to his proceedings, this artful primate, at the head of a great number of dignified ecclesiastics, complained most grievously to Henry, of the heretical practices of his favorite servant, lord Cobham, and intreated his majesty to consent to the prosecution of so incorrigible an offender.

The affections of the king appear to have been, in some measure, already alienated from this unfortunate nobleman: Mr. Fox observes, that he gently listened to those "blood thirsty prelates, and far otherwise than became his princely dignity." But there is a circumstance, which seems to have escaped the notice of this diligent searcher into ancient records. Through the management of the archbishop, the king's mind was previously impressed with strong suspicions of lord Cobham's heresy and enmity to the church. That very book above mentioned, which was said to belong to this excellent man, and which the convocation condemned to the flames, was read aloud before the king, the bishops and the temporal peers of the realm: and the fragment of the account of these proceedings informs us, that Henry was exceedingly shocked at the recital; and declared that, in his life, he never heard such horrid heresy. However, in consideration of the high birth, military rank, and good services of sir John Oldcastle, the king enjoined the convocation to deal favourably with him, and to desist from all further process for some days: he wished to restore him to the unity of the church without rigour or disgrace; and he promised, that he himself in

the mean time, would send privately for the honourable knight, and endeavour to persuade him to renounce his errors.

The king kept his promise, and is said to have used every argument he could think of, to convince him of the high offence of separating from the church; and at last, to have pathetically exhorted him to retract and submit, as an obedient child to his holy mother. The answer of the knight is very expressive of the frank and open intrepidity which distinguished his character. "You I am always most ready to obey," said he "because you are the appointed minister of God, and bear the sword for the punishment of evil doers. But, as to the pope and his spiritual dominion, I owe them no obedience, nor will I pay them any; for as sure as God's word is true, to me it is fully evident, that the pope of Rome is the great antichrist, foretold in holy writ, the son of perdition, the open adversary of God, and the abomination standing in the holy place." The extreme ignorance of Henry in matters of religion, by no means disposed him to relish such an answer as this: he immediately turned away from him in visible displeasure, and gave up the disciple of Wickliff to the malice of his enemies.

Arundel, supported by the sovereign power, sent a citation to the castle of Cowling, where lord Cobham then resided. But feudal ideas were at that time no less fashionable than those of ecclesiastical domination. The high spirited nobleman availed himself of his privileges, and refused admission to the messenger. The archbishop then cited him, by letters affixed to the great gates of the cathedral of Rochester; but lord Cobham still disregarded the mandate. Arundel, in a rage, excommunicated him for contumacy, and demanded the aid of the civil power to apprehend him.

Cobham, alarmed at length at the approaching storm, put in writing a confession of his faith, delivered it to the king, and intreated his majesty to judge for himself, whether he had merited all this rough treatment. The king coldly ordered the written confession to be delivered to the archbishop. Lord Cobham then offered to bring a hundred knights, who would bear testimony to the inno-

cence of his life and opinions. When these expedients had failed, he assumed a higher strain, and begged that he might be permitted, as was usual in less matters, to vindicate his innocence by the law of arms. He said he was ready, "in the quarrel of his faith," to fight for life or death, with any man living, the king and the lords of his council excepted.

Nothing can be said by way of extenuating so gross an absurdity, except that he had been educated in the military habits of the fourteenth century. And such was the wretched state of society in the reign of Henry V., whose history we are accustomed to read with so much pride and admiration, that no method of defence remained for this christian hero, but what was as contrary to all ideas of justice and equity, as that by which he was persecuted. In the issue, Cobham was arrested by the king's express order, and lodged in the tower of London. The very zealous and honest Mr. Fox, gives the following account of his first examination.

On the day appointed, Thomas Arundel, the archbishop, "sitting in Caiaphas' room, in the chapterhouse at St. Pauls" with the bishops of London and Winchester, sir Robert Morley brought personally before him lord Cobham, and left him there for the time. Sir, said the primate, you stand here, both detected of heresies, and also excommunicated for contumacy. Notwithstanding we have, as yet, neither shown ourselves unwilling to give you absolution, nor yet do to this hour, provided you would meekly ask for it.

Lord Cobham took no notice of this offer, but desired permission to read an account of his faith, which had long been settled, and which he intended to stand to. He then took out of his bosom a certain writing respecting the articles whereof he was accused, and when he had read it, he delivered the same to the archbishop.

The contents of the paper were, in substance, these:

1. That the most worshipful sacrament of the altar, is Christ's body in the form of bread.

2. That every man, who would be saved, must forsake sin, and do penance for sins already committed, with true and very sincere contrition.

3. That images might be allowable to represent and give men lively ideas of the passion of our Lord Jesus Christ, and of the martyrdom and good lives of saints; but, that if any man gave that worship to dead images which was due only to God, or put such hope or trust in the help of them as he should do in God, he became a grievous idolater.

4. That the matter of pilgrimages might be settled in few words. A man may spend all his days in pilgrimages, and lose his soul at last: but he, that knows the holy commandments of God, and keepeth them to the end, shall be saved, though he never visited the shrines of saints, as men now do in their pilgrimages to Canterbury, Rome, and other places.

Then the archbishop informed the prisoner, that, though there were many good things contained in his paper, he had not been sufficiently explicit respecting several other articles of belief; and that upon these also, his opinion would be expected. - As a direction to his faith, he promised to send him, in writing, the clear determinations of the church; and he warned him very particularly, to attend to this point; namely, whether in the sacrament of the altar, the material bread did, or did not remain, after the words of consecration.

The gross superstition and unscriptural notions of the church at that time, are strikingly exhibited in this authentic determination of the primate and clergy, which, according to promise, was sent to the lord Cobham in the tower.

1. The faith and determination of the holy church, touching the blissful sacrament of the altar is this, that after the sacramental words be once spoken, by a priest in his mass, "the material bread, that was before bread, is turned into Christ's very body; and the material wine, that was before wine, is turned into Christ's very blood." And so there remaineth thenceforth, neither material bread, nor material wine, which were there before the sacramental words were spoken.

2. Every christian man living here bodily on earth, ought to confess to a priest ordained by the church, if he can come to him.

3. Christ ordained St. Peter to be his vicar here on earth, whose see is the holy church of Rome. And he

granted that the same power, which he gave to Peter, should succeed to all Peter's successors; whom we now call popes of Rome——and whom christian men ought to obey, after the laws of the church of Rome.

4. Lastly, holy church had determined, that it is meritorious to a christian man to go on a pilgrimage to holy places; and there to worship holy reliques, and images of saints, apostles, martyrs, and confessors, approved by the church of Rome.

On Monday, the day appointed for the next examination, Arundel accosted lord Cobham with an appearance of great mildness, and put him in mind that on the preceding Saturday, he had informed him he was "accursed for contumacy and disobedience to the holy church;" and had expected he would at that time have meekly requested absolution. The archbishop then declared, that even now it was not too late to make the same request, provided it was made in due form, as the church had ordained.

Amidst this very interesting narrative, let not my reader for a moment forget, that this historian is always in quest of evidences of the true faith of the gospel, exemplified in practice. The trial of lord Cobham, though in many points of view, a gloomy tale, affords a remarkable and very satisfactory evidence of this sort. This exemplary knight appears to have possessed the humility of a christian, as well as the spirit of a soldier: for he not only faithfully protested against the idolatry of the times, the fictitious absolutions, and various corruptions of popery, by which the creatures of the pope extorted the greatest part of the wealth of the kingdom; but, he also openly made such penitential declarations, and affecting acknowledgments of having personally broke God's commandments, as imply much salutary self-knowledge and self-abasement, strong convictions of sin, and bitter sorrow for the same, together with a firm reliance on the mercy of God, through the mediation of Jesus Christ.

"I never yet trespassed against *you*, said this intrepid servant of God; and therefore I do not feel the want of *your* absolution." He then kneeled down on the pavement; and lifting up his hands to heaven, he said, "I confess myself here unto thee, my eternal living God, that I have been a

grievous sinner; how often in my frail youth have I offended thee by ungoverned passions, pride, concupiscence, intemperance! How often have I been drawn into horrible sin by anger, and how many of my fellow creatures have I injured from this cause? Good Lord, I humbly ask thee mercy: here I need absolution."

With tears in his eyes, he then stood up, and with a loud voice cried out, "Lo! these are your guides, good people. Take notice; for the violation of God's holy law and his great commandments they never cursed me: but, for their own arbitrary appointments and traditions, they most cruelly treat me and other men. Let them, however, remember, that Christ's denunciations against the pharisees, shall all be fulfilled."

The dignity of his manner, and the vehemence of his expression, threw the court into some confusion. After the primate had recovered himself, he proceeded to examine the prisoner respecting the doctrine of transubstantiation. "Do you believe, that after the words of consecration, there remains any *material* bread?" "The scriptures, said Cobham, make no mention of *material* bread; I believe, that Christ's body remains in the *form* of bread. In the sacrament there is both Christ's body and the bread: the bread is the thing that we see with our eyes; but the body of Christ is hid, and only to be seen by faith." Upon which, with one voice, they cried, Heresy! Heresy! One of the bishops in particular, said vehemently, "That it was a foul heresy to call it bread." Cobham answered smartly, "St. Paul, the apostle, was as wise a man as you, and perhaps as good a christian; and yet he calls it *bread*. The bread, saith he, that we break, is it not the communion of the body of Christ? To be short with you; I believe the scriptures most cordially, but I have no belief in your lordly laws and idle determinations: ye are no part of Christ's holy church, as your deeds do plainly show." Doctor Walden, the prior of the Carmelites, and Wickliff's great enemy, now lost all patience; and exclaimed, "What rash and desperate people are these followers of Wickliff!"

Before God and man, replied Cobham, I solemnly here profess, that till I knew Wickliff, whose judgment ye so

highly disdain, I never abstained from sin; but after I became acquainted with that virtuous man and his despised doctrines, it hath been otherwise with me; so much grace could I never find in all your pompous instructions."

"It were hard," said Walden, "that in an age of so many learned instructors, you should have had no grace to amend your life, till you heard the devil preach."

"Your fathers," said Cobham, "the old pharisees, ascribed Christ's miracles to Beelzebub, and his doctrines to the devil. Go on, and like them ascribe every good thing to the devil. Go on, and pronounce every man a heretic, who rebukes your vicious lives. Pray, what warrant have you from scripture for this very act you are now about? Where is it written in all God's law that you may thus sit in judgment upon the life of man? Hold! perhaps you will quote Annas and Caiaphas, who sat upon Christ and his Apostles!"

"Yes sir," said one of the doctors of law, "and Christ too, for he judged *Judas*."

"I never heard that he did," said lord Cobham. "Judas judged himself, and thereupon went out and hanged himself. Indeed Christ pronounced a wo against him for his covetousness, as he does still against you, who follow Judas' steps."

The examinations of lord Cobham are unmeasurably prolix. I have, therefore, chosen to select such passages from the tedious accounts, as might best indicate the real dispositions of this *defender of the faith*. Though intrepid and high spirited to the last, he appears not to have given his enemies any advantage over him, by using rude and coarse language, or by bursts of passion. The proud and ferocious spirit of an ill educated soldier seems to have been melted down into the meekness and humility of the christian. His reproof of his judges was severe, but perfectly just. His deep and animated confession of his sins is both affecting and instructive; and his bold testimony in those trying moments, to the virtues and excellencies of a character so obnoxious to his ecclesiastical judges as that of Wickliff, is exceedingly honorable to the memory both of the master and the scholar. I need not add, the same testimony covers their cruel and relentless adversaries with shame and disgrace.

We have seen, that lord Cobham, in the process of his trial, hinted at the lessons of divine grace, which he had learnt in the school of Wickliff. The intimation is by no means obscure; yet every pious reader, at the same time that he is delighted with finding this evidence of the sound christianity of Cobham, will lament with me, that there is not on record, a larger and more distinct account both of his conversion, and of his private life and conversation. Such an account would give us a clearer insight into the religious character of this disciple of Wickliff, and might probably throw more light also, on the practical tenets of that early reformer.

But we must be thankful for the documents we have. That distinct and impressive declaration of lord Cobham, concerning the change in his life from sin to the service of the living God, when we reflect on the awful and peculiar circumstances in which it was made, is in itself an inestimable fragment of ecclesiastical biography. This is that testimony of experience, which invincibly confirms every real christian in the belief of the truth of the doctrine, which he has been taught. He may be baffled in argument by men more acute and sagacious than himself; he may be erroneous in many less matters; he may want both learning and eloquence to defend that which he believes; but the doctrines of grace he knows to be of God, by the change which they have wrought in his soul. In this proof he knows all other views of religion, whether nominally christian or not, do totally fail.

At the conclusion of this long and iniquitous trial, the behaviour of lord Cobham was perfectly consistent with the temper he had exhibited during the course of it. There remained the same undaunted courage and resolution, and the same christian serenity and resignation. Some of the last questions which were put to him, respected the worship of the *cross*; and his answers prove that neither the acuteness of his genius was blunted, nor the solidity of his judgment impaired.

One of the friars asked him, whether he was ready to worship the cross upon which Christ died.

Where is it, said lord Cobham?

But suppose it was here at this moment? said the friar.

A wise man indeed, said Cobham, to put me such a question; and yet he himself does not know where the thing is! But tell me, I pray, what sort of worship do I owe to it?

One of the conclave answered, such worship as St. Paul speaks of, when he says, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

Right, replied Cobham, and stretched out his arms, *that* is the true and the very cross; far better than your cross of wood.

Sir, said the bishop of London, you know very well that Christ died upon a *material* cross.

True, said Cobham; and I know also that our salvation did not come by that material cross; but by him who died thereupon. Further, I know well that St. Paul rejoiced in no other cross, but in Christ's passion and death *only*, and in his own sufferings and persecutions, for the same truth which Christ had died for before.

Mr. Fox's account of these transactions, collected from ancient manuscripts, does not, in general, differ materially from the archbishops own registers of the proceedings of the convocation. But there are some circumstances noted by Mr. Fox, which we may well suppose to have been designedly omitted in the registers last mentioned. For example, Mr. Fox informs us that the court were so amazed at the spirit and resolution of the lord Cobham, as well as at the quickness and pertinence of his answers, that they were reduced to a stand, "their wits and sophistry so failed them that day."

From Arundel's own reports it is sufficiently clear, that it was the custom of that artful primate to make, on these occasions, a great external show of lenity and kindness to the prisoners, at the very moment in which he was exercising toward them the most unrelenting barbarity. I observe in the case of William Sawtre, whose martyrdom we have already concisely related, that when the archbishop degraded that faithful clergyman, pronounced him an incorrigible heretic, and delivered him to the secular power, he then, with the most consummate hypocrisy, requested the mayor and sheriffs of London, to treat their prisoner *kindly*, though he well knew they would dare to show him no other kindness, than that of burning him to ashes.

So in the trial of lord Cobham, nothing could exceed the mild and affable deportment of Arundel during the course of the examinations. The registers of Lambeth palace inform us, that the archbishop repeatedly made use of the most "gentle, modest, and sweet terms" in addressing the prisoner; that with mournful looks he intreated him to return into the bosom of the church; and that after he had found all his endeavours in vain he was compelled with the bitterest sorrow, to proceed to a definitive sentence.

"The day," said Arundel, "passes away fast, we must come to a conclusion." He then, for the last time, desired lord Cobham, to weigh well the dilemma in which he stood: "You must either submit," said he, "to the ordinances of the church, or abide the dangerous consequences."

Lord Cobham then said expressly before the whole court, "My faith is fixed—do with me what you please."

The primate, without further delay, judged, and pronounced, sir John Oldcastle, the lord Cobham, to be an incorrigible, pernicious, and detestable heretic; and having condemned him as such, he delivered him to the secular jurisdiction.

Lord Cobham, with a most cheerful countenance, said, "Though ye condemn my body, which is but a wretched thing, yet I am well assured ye can do no harm to my soul, any more than could Satan to the soul of Job. He that created it, will of his infinite mercy save it. Of this I have no manner of doubt. And in regard to the articles of my belief, I will stand to them, even to my very death, *by the grace of the eternal God.*" He then turned to the people, and stretching out his hands, cried with a very loud voice, "Good christian people! for God's love, be well aware of these men; else, they will beguile you, and lead you blindfold into hell with themselves." Having said these words, he fell down upon his knees, and lifting up his hands and eyes to heaven, he prayed for his enemies in the following words: "Lord God Eternal! I beseech thee of thy great mercy to forgive my persecutors, if it be thy blessed will!"

He was then sent back to the tower under the care of sir Robert Morley.

(To be continued.)

Hints on Public Fasting.

However much we may in this part of the world be divided in opinion on other subjects, all appear to agree in the sentiment, that the nation is in great and imminent danger—all also agree in declaring that it is the duty of every citizen worthy of the name, to use every exertion both in public and private, to save his country. It is no time to quarrel about lesser matters, or sit still and look one to another, while our very existence as a people is at stake. Every man must now come forward to his post, and every man in his proper place is to act as if the salvation of his country depended upon his single exertion.

Among other means, public fasting has been recommended by the highest authorities of the land. It is a wise and prudent recommendation. It is manly as well as pious to acknowledge in a national capacity, the governor of the nations, and endeavour to put ourselves and our all, under the protection of him who only speaks and it is done, who commands and all things stand fast. Like other means however, it can only be of service to us when the nature of it is properly understood, and when we shall be disposed to attend to it, and use it according to its nature. A few hints therefore, on the nature and the use of public fasting, cannot be, under our present circumstances, unnecessary, nor can they, we flatter ourselves, be unacceptable to the greater part of our readers.

Being a religious exercise, a solemn act of devotion, the scriptures of the Old and New Testament are here to be our only rule. In these eventful days which are just passing, great and wonderful improvements have been made in the whole of what is comprehended under "Military Tactics." And we can never rationally expect to make any figure in the field, till those who are to command, and those who are to compose our armies are considerably acquainted with these improvements. But with respect to "Public Fasting" as a means of national defence, no improvement has been made since the canon of inspiration was completed. Nor are we to expect much instruction in this matter from the military leaders in modern story. To the history

of God's church, particularly to that part of her history which was written by God himself, are we to look for information. Will our readers then be so good as to take their bibles in their hands, and go along with us while we would just take a slight survey of some of the most remarkable examples of the success of this heavenly mean of national security and national glory.

In Deuteronomy ix. chapt. from the 12th verse and downwards, we find it thus written: "And the Lord said unto me, Arise, get thee down quickly from hence; for thy people, which thou hast brought forth out of Egypt, have corrupted *themselves*: they are quickly turned aside out of the way which I commanded them; they have made them a molten image. Furthermore, the Lord spake unto me, saying, I have seen this people, and, behold, it is a stiff-necked people. Let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they. So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant *were* in my two hands. And I looked, and behold, ye had sinned against the Lord your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you. And I took the two tables, and cast them out of my two hands, and brake them before your eyes. And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger. (For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you.) But the Lord hearkened unto me at that time also."

One man in this case was himself an host. His fasting and his prayers were the means of the salvation of the thousands of Israel.

The next instance on record is in Joshua vii. 6—13. "And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the even-tide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas! O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the

hand of the Amorites, to destroy us? Would to God that we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies? For the Canaanites, and all the inhabitants of the land, shall hear *of it*, and shall environ us round, and cut off our name from the earth, and what wilt thou do unto thy great name?

“And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff. Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, *There is* an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you.”

Immediate deliverance from, according to human reasoning, inevitable destruction, was also the result of fasting and prayer in this case. The particular iniquity for which Jehovah had a controversy with the nation was by this exercise discovered. And no sooner was it discovered than all were active in putting it away from them.

Hear a third example: Judges xx. 18—28. “And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah *shall go up* first. And the children of Israel rose up in the morning, and encamped against Gibeah. And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in array to fight against them at Gibeah. And the children of Benjamin, came forth out of Gibeah, and destroyed down to the ground, of the Israelites that day, twenty and two thousand men. And the people, the men of Israel, encouraged themselves, and set their battle again in array;

in the place where they put themselves in array the first day. (And the children of Israel went up, and wept before the Lord until even, and asked counsel of the Lord, saying, shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.) And the children of Israel came near against the children of Benjamin the second day. And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground, of the children of Israel again, eighteen thousand men; all these drew the sword.

“Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt-offering and peace-offerings before the Lord. And the children of Israel enquired of the Lord, (for the ark of the covenant of God *was* there in those days; and Phinehas, the son of Eleazer, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to-morrow I will deliver them into thine hand.” Success here was not so instantaneous as in the two former cases, but Jehoyah did not even in defeats and considerable slaughter forsake those who were thus seeking him. He tried their faith. He chastised them, probably for their not having long before this time used means to reform their brother Benjamin. But still he was known as the hearer of prayer, and finally gave a plain and decisive answer.

Take a fourth example. 1 Samuel, vii. 3—14. “And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroeth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim, and Ashtaroeth, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh. And when the Philistines heard that the children of Israel

were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

"And Samuel took a sucking lamb, and offered *it* for a burnt-offering wholly unto the Lord: and Samuel cried unto the Lord for Israel: and the Lord heard him. And as Samuel was offering up the burnt-offering the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them until they came unto Beth-car. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.

"So the Philistines were subdued, and they came no more into the coast of Israel, and the hand of the Lord was against the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coast thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites." The nation in this case had been long, for upwards of twenty years in a very wicked and a very hardened state. Samuel the prophet of the Lord, had all this period, been labouring in both public and private, and apparently labouring in vain. At last however the spirit of evangelical repentance was largely poured out, and complete deliverance from the yoke of the oppressor was the result.

A fifth example we have in 1 Kings xxi. 20—29. "And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee*. Because thou hast sold thyself to work evil in the sight of the Lord, behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel. And will

make thine house like the house of Jeroboam, the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, 'The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab, in the city, the dogs shall eat; and him that dieth in the field, shall the fowls of the air eat.

"But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all *things* as did the Amorites, whom the Lord cast out before the children of Israel. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days; *but* in his sons days will I bring the evil upon his house." The most remarkable fact in this case is, that though Ahab humbled himself and fasted, he experienced no change of nature. He continued to the last a wicked man. Nor is there any intimation given that he made the least attempts towards national reformation. Yet lame and partial as this humbling and fasting were, they were the means of averting for several years the destruction of his family, and that national chastisement, which in every case must accompany a revolution in government.

Another example is to be found, 2 Chron: xx. 1—30. The passage is rather too long for transcription. We entreat our readers, however, carefully to read it as it stands in the Bible. The kingdom of Judah is threatened with a formidable invasion. Jehoshaphat who was then at the head of the government, was distinguished for his attention to the arts both of war and peace. We read in the former part of his history, "And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. Also some of the Philistines

brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

“And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store. And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem. And these *are* the numbers of them, according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. And next to him *was* Jehohanan the captain, and with him two hundred and four score thousand. And next to him *was* Amaziah, the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour. And of Benjamin; Eliada, a mighty man of valour, and with him armed men with bow and shield, two hundred thousand. And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. These waited on the king, besides *those* whom the king put in the fenced cities throughout all Judah.” 2 Chron: xvii. 10—end. And again; “Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. And behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah, the son of Ishmael, the ruler of the house of Judah, for all the king’s matters:

also the Levites *shall be* officers before you. Deal courageously, and the Lord shall be with the good." chapt. xix. 8—end. Yet with all this policy and all this real strength, Jehoshaphat did not consider it unworthy of him to *fear* lest he should be left to himself, to his own wisdom, and to his own strength. When threatened then with this formidable invasion, he "feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord." chapt. xx. 3 and 4. Nor did this truly mighty Prince think it degrading to lead the devotion of the assembled multitude. He stood up in the congregation. With an audible voice he proclaimed the Jehovah whom their fathers had worshipped, the supreme ruler in heaven and earth, and that he and his people, and all the nations of the earth held their all at his disposal. "O, our God" says he, "wilt thou not judge them? FOR WE HAVE NO MIGHT against this great company that cometh against us, *neither know we what to do, but OUR EYES are upon thee.*"

He prayed not in vain. This fast day was of more value than months spent in angry debates; of more value than an overflowing treasury and millions even of freemen, declaring that they would sacrifice their lives and their fortunes in the support of the nation's honour. Read the result as it stands.—verse 14—30.

A seventh example we have in Ezra, chapt. ix. and x. We must also here entreat our readers to read these chapters carefully. We are much afraid, that with many of the christians of the present day, the sin which in these chapters is so bitterly lamented, will scarcely be condemned as a sin at all. We have not time to reason the matter. Let God himself through Ezra's prayers and tears speak. We would also request our readers, just to look around them, and say, what a vast number of the youth of the present day are really and professedly heathen, from scarcely any other

visible cause, but that one of the parents was from the formation of the families from which they have sprung so. Certainly the Apostle meant something when he said, "Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 14—18.

The next example which occurs is in Nehemiah, 9th and 10th chapter. The account begins thus— "Now, in the twenty and fourth day of this month, the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day, and another fourth part they confessed, and worshipped the Lord their God." chapt. ix. 1—3. This case is important in as much as it is the fullest account which we have of the public exercises of a fast day. The object of this day's exercise was to confess not only the iniquities of that generation, but also the iniquities of their fathers. One fourth part of the day was spent in reading the book of the law of the Lord their God, that knowing what the law required, they might the more readily become acquainted with their transgressions; and another fourth part they spent in confessing their sins, and worshipping. The prayer which was uttered

as the confession of the nation, embraces the history of the nation, and is just a contrast of God's goodness with their ingratitude. After the prayer and confession, a solemn covenant is entered into: "And because of all this we make a sure covenant and write it, and our princes, levites, and priests seal unto it." The names of those then are given, who, as the representatives of the nation subscribed this important instrument. "And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding; they clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments, and his statutes." chap. x. 28 and 29.

Besides the general article of cleaving unto God's law as given by Moses, the nation in this instrument in particular bound themselves, not to connect themselves in marriage with heathens; strictly to observe the sabbath day, and to attend and support the daily, and the public services of the temple. Read the whole chapter x. 28—30.

Another example we have in Esther iv. 13—end. "Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this?

"Then Esther bade *them* return Mordecai *this answer*; Go gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat, nor drink three days, night nor day: I also and my

maidens will fast likewise; and so will I go in unto the king which is not according to the law; and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him." Of the fruit of this fasting, the whole of the remaining part of the book of Esther is proof. The whole Jewish nation was saved from destruction in consequence of this fast, and saved by a train of very remarkable interpositions of Providence. See particularly chapter vi.

The ninth of the book of Daniel affords us another example. "In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldears: In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land." chap. ix. 1—6. We have here again a demonstration of the benefit which a whole nation may receive from the prayer of only *one man* in his closet.

Only one example more. It is the case of the Ninevites. Jonah iii. 5—end. "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them. For word came unto the king of Nineveh, and

he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published through Ninevah, (by the decree of the king and his nobles,) saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

“And God saw their works, that they turned from their evil way, and God repented of the evil that he had said that he would do unto them; and he did *it* not.” Here we have heathens repenting at the preaching of Jonah, who certainly did not preach to them with very good dispositions. It is evident also, from the after conduct of these people, that their mourning for their sins, however general, was not evangelical. They soon returned to their former wickedness, and were destroyed according to the prediction of Nahum; yet their fasting and their crying unto God, whatever were the principles from which they sprang, procured deliverance for them at the time. God thus declared his approbation of their conduct, and in so doing declared also, that public fasting and public prayer are among the best defences of a nation.

We beg leave to transcribe only one passage more. It is from Zech. xii. 10—end. “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the

land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart." Are there any who are disposed to say, that the examples of fasting which we have produced were proper only under the Old Testament dispensation? The passage now before us is a promise respecting fasting, which evidently refers to New Testament times. We are here taught also in plain terms, that in exact proportion as the inhabitants of any country are under the influence of this spirit of grace and supplication they are safe. "The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall* be as God, as the angel of the Lord before them. And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem." verse 7—9. And "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." chapt. xiii. verse 1.

It being thus clear that religious fasting is a most profitable exercise, it is of very considerable importance to have accurate conceptions of the true nature of the exercise, or in other words—"What properly constitutes a fast?" Will our readers only once more carefully read over the passages already quoted? And while they read, will they also compare these approved examples with the most of those exercises, which may have come under their own observation, and which have passed as the exercises of a *fast day*?

It must be evident we think, to the most superficial observer, that a deep and visible sorrow for sin, was one distinguishing characteristic of all these scripture fasts; the worshippers also were at considerable pains to search out their sins—to know what they were, and how numerous, and how highly aggravated they were. A full and free confession of sin was also made. A confession not merely from the lips, but evidently from the heart. The law of God, not the opinions of men, or the changing fashions of the world, was also the only standard by which they tried their hearts and lives, and regulated their conduct on these important occasions. A hearty resolution to forsake all known sin, and to be rigid and conscientious in performing all known duty, was a necessary consequence of a confession of this kind. Humble, but fervent prayers for the pardon of sin, and for divine grace to enable them to perform their vows, all founded upon God's promises of mercy, were also distinguishing characteristics of these exercises. In the most of the examples which we have produced, it will also be found, that these exercises arrested "general attention." It was not a partial thing; the husband in the shop and the wife in the worshipping assembly, or vice versa; or the husband and wife both there, but the children at home or running in the streets. All who could walk or be carried, were at the place of prayer at the hour of prayer, and all according to their capacities engaged in the exercises. Need we add that all worldly business, and all amusements, were, during the continuance of the fast, suspended? In fine, a partial and in many cases a total abstinence from food, marked all these fasts; and from this circumstance they received their name. We cannot stop at this time to examine whether this is really any part of the religious exercises of a fast. The fact that it distinguishes all these exercises which in scripture pass under this name is however incontrovertible. It is also evident that in the nature of things, it must

be an unavoidable attendant of that deep and visible sorrow for sin, and that trembling under the evidence of divine displeasure, which all must allow to constitute the very essence of these religious exercises. Can a single instance be produced in the whole history of the human race, of a man having any inclination to eat, when his heart was overcharged with sorrow?

From this short sketch then, a general rule follows: "The scripture being judge, Public Fasts are means of promoting, and securing the safety of the nation, just in exact proportion as they correspond with these fasts, which God himself has approved."

It is not every thing which men call a fast, which that God, with whom individuals and nations have to do, will acknowledge as a fast. Hear the prophet, Isaiah, chap. lvii. 1—7. "Cry aloud, spare not: lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinance of justice; they take delight in approaching to God.

"Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this day*, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the Lord. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou

seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh?"

Read also Zechariah chapt. vii. 1—14. "And it came to pass in the fourth year of king Darius, *that* the word of the Lord came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu; when they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the Lord, and to speak unto the priests which *were* in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

"Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, *even* these seventy years, did ye at all fast unto me, *even* to me? And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*? *Should ye not hear* the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain? And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that, as he cried, and they would not hear; so they cried and I would not hear, saith the Lord of hosts. But I scattered them with a

whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate."

To conclude. We have somewhere read, though we cannot just now lay our hands on the page, that previous to the commencement of hostilities between the then Colonies of North America and the mother country, a solemn fast was kept through all the Colonies, and that there never was such a solemn day known in America. How much that fast day and some other days of a similar kind which were observed, contributed to the successful issue of the struggle, no human being can tell. But agreeable to the facts already stated, it must have had extensive influence. The prayers of the Lord's people were, in their place as necessary and as useful, as the sword of Washington was in the field.

From the Chillicothe Recorder.

We presume that the following sketch of the Literary Acquirements and Various Writings of the late Rev. JOHN P. CAMPBELL will be gratifying to many of our readers.

He commenced his Literary course in May 1783, at the age of fifteen. In 1784 he went to Lexington, where he was a student in the first Grammar school ever formed in Kentucky. Having finished the Latin and studied the Greek and French languages he went to Virginia to complete his education. He passed through a course of Science and Belles Lettres with the learned and truly estimable Mr. A. Scott, of Augusta County, whose Academy produced several useful and highly reputable characters in public life. Having passed through the usual course of scientific read-

ing, and not knowing what profession to choose, he went, in the autumn of 1787, to Williamsborough, Granville county, North Carolina, where he engaged (though not yet twenty years of age) in conducting an Academy. There he continued till the autumn of 1789, devoting his leisure, which was considerable, to general reading, and partially to the study of medicine. Having bad health, he returned to his native County, in the mountains of Virginia, and devoted the succeeding winter to the study of Theology and of the Sacred Scriptures.

In May 1790, he went to Hampden Sidney College, then under the presidency of the great and eloquent John Blair Smith, of precious memory, where he employed six months in study, and graduated in company with Messrs T. C. Poage, William Williamson, and David Smith, but continued in College until the next May, 1791, pursuing a course of general reading; for the most part theological. Soon after this, he commenced a regular course of theological reading, under the Rev. Messrs. Graham and Hoge, and was licensed to preach the Gospel of Christ in May, 1792.

In July, 1793, he was ordained and installed, as a collegiate minister with Mr. Graham, in the congregations of Oxford, New-Monmouth, Lexington, and Timber-Ridge.

In 1795, he removed to Kentucky, where he continued eighteen years, performing the duties of the ministerial office in various congregations, particularly in the upper counties of that State, and where he published a number of theological works, chiefly in defence of the doctrines of the Reformation. He had acquired a knowledge of the Hebrew language, which he found of great use in the discussion of the subjects on which he wrote. He resumed his medical studies, and pursued them at leisure hours; and, constrained by the necessities of a numerous family, he was for many years engaged in the practice of physic, in which he was very success-

ful; but frequently regretted that he could not devote his whole time to the work of the ministry.

In the autumn of last year (1813) he moved to Chillicothe, in the State of Ohio. He had it in contemplation to publish a history of the Church in the Western Country. He had also collected materials and issued proposals for publishing by subscription a literary work, to be entitled "Western Antiquities." But it pleased God to remove him from the stage of action before either of these works had been prepared for the press.

The following is an accurate list of his publications.

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| 1. A Sermon on Sacred Musick, in the year | 1797 |
| 2. The Passenger | 1804 |
| 3. Strictures on Barton W. Stone's Letters | 1805 |
| 4. Essays on Justification | 1805 |
| 5. Vindex. | 1806 |
| 6. An Installation Sermon. | 1809 |
| 7. Letters to Thomas B. Craighead. | 1810 |
| 8. A Sermon on Christian Baptism. | 1810 |
| 9. The Pelagian Detected. | 1811 |
| 10. Letters to a gentleman of the Bar, and other pieces in the "Evangelical Record." | 1812 |
| 11. Answer to Jones and Review of Robinson on Baptism. | 1812 |
| 12. A Sermon preached at the opening of the Synod of Kentucky. | 1812 |

ANECDOTE.

A distinguished preacher who lived in England during the Civil Wars, was asked why he did not, like the most of the other preachers of the day, "Preach on the Times." "Since all preach on the times," replied the man of God, "will you not allow one poor individual to preach on *Eternity*?"

From the Christian Observer.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

NORTH AMERICA.

The Missions of the Brethren among the Indians, both at Fairfield in Canada, and at Goshen, within the boundaries of the United States, have been greatly disturbed by the war, which tended to draw away their young people to the armies, and to produce an alarm and uncertainty at the settlements. The mission among the Cherokees had proceeded without disturbance. In transmitting these reports from Bethlehem, in Pennsylvania, one of the Missionaries observes:—"O how much do we wish that peace may be soon restored between Great Britain and the United States, as also between the belligerent powers in Europe! And how consoling it is that we feel and enjoy, amidst the present calamities on earth, true spiritual union with all children of God, of every nation and party, and that peace, which the world can neither give nor take away!"

WEST INDIES.

1. *Barbadoes*.—A letter from Sharon, in that island, dated May 30, 1812, states as follows:

"Amidst all causes for complaint which might be mentioned, we have also great reason to be humbly thankful to the Lord for many mercies, and we yet perceive, that the gospel is not preached in vain. As a proof of this assertion, I may quote, that our Sunday service is in general well attended by a serious congregation of negroes, both belonging to us and strangers. It is true, that in the week-days our own people do not come to church as much as we could wish; but when we consider the great distance of some, and the peculiar situation of others, we should not hastily pronounce this seeming neglect to arise

from indifference to their souls' concerns. I assure you, that I have frequently conversed with some of our negroes concerning the state of their souls, when they have spoken as freely and experimentally of the Lord's dealings with them, and their desire to live for Him in this world, as I have ever heard the most truly converted persons in Europe do; and their life and conversation prove, that it is not mere talk."

It then gives an account of the alarm caused throughout the island, by the extraordinary darkness which occurred on the 30th of April, 1812, in consequence of the volcanic eruption of Mount Souffrier, in St. Vincent's. The darkness continued from six in the morning till past noon, attended with showers of dust.

"About one, a little light from the sun's rays appeared, to the great comfort of every human being on the island. About three o'clock many negroes, from far and near, assembled together in our church, forming a large congregation, to whom a discourse was delivered on the Scripture-text for the day: 'The works of His hands are verity and judgment; all his commandments are sure.' Ps. cxi. 7;—concluding with fervent prayer. The attention and devotion of the auditory was great.

"The great church of Bridgetown was, on this awful day, so much crowded, that it could hardly contain the people, who, at 11 o'clock in the forenoon, with lanterns in their hands, took refuge in the house of prayer; so great was the consternation of all the inhabitants."

2. *Surinam*.—An attempt has been made to renew the mission among the Arawack Indians, on the river Corentyn. The Missionaries employed on this service, reached their destination in June, 1812. In the following September they were well in health, and occupied with forming their settlements. The baptized Indians were diligent in their attendance on Divine worship. The spirit of the men who have hazarded

their lives in this perilous undertaking, will be seen from the following extract of one of their letters:—

“We have settled in the midst of a thick forest, which cannot be converted into a faithful field, without persevering and great exertions. Yet, by the Lord’s blessing, we hope, that in a reasonable time we shall reap the fruits of our labour with thankful hearts, earned truly by the sweat of the brow, in this extremely hot climate. You would, indeed, not guess, that we were appointed and ordained to a clerical office, if you were to see us in our daily work, digging and delving, felling trees, and cutting our way through bushes. The underwood is exceedingly thick and interwoven, but patience and perseverance will work through it in time. This is all made easy to us by that reflection, that whatsoever we do, we do in the name of our Saviour, whom we delight to serve. O! if our mouths were but soon opened, and our tongues loosened, to declare the word of His cross and all-sufficient atonement to these brown heathen, who now appear so listless, and indifferent towards it, that by its power they might be renewed in spirit, and give themselves up to Him, who has also for them suffered the bitter agony of an ignominious death, to redeem them from the slavery of sin.”

The mission among the free negroes at Bambeï seems to languish for want of aid from Europe. The negroes, also, are said to be adverse to restraint and good counsel. Some encouraging hopes, however, were afforded, by several of them owning their defection, shewing contrition, and desiring to be again restored to spiritual life.

At Paramaribo, the prospect was much more encouraging:

“The number of new people has increased this year, more than at any former period; and our hearts are filled with humble joy and thankfulness, whenever we meet in the presence of our Saviour, and receive

renewed assurances, that the word of His cross, which we preach in weakness, is accompanied with power and the demonstration of His Spirit in the hearts of our hearers."

Again:—

"We have much cause to extol the saving name of our God and Saviour. He is with us, and blesses our ministry. More negroes are awakened from the sleep of sin by the power of the Gospel, and the new people amount now to thirty-eight. On every monthly prayer-day, some are added to the church by holy baptism, and others are admitted partakers of the Lord's Supper on communion-days. Since the beginning of this year, thirty-eight adults and twelve children have been baptized, and forty-five persons added to the communicants. Nine were excluded, but we had the satisfaction to re-admit fourteen, who returned and showed sincere repentance. Seventeen have departed this life, rejoicing in hope of the salvation of their souls, through the merits of our Saviour.—We are now under the pressing necessity of enlarging our church, which for these many years has needed repair, and is much too small for the increasing number, both of the congregation and other hearers, who constantly attend Divine worship."

"We look with confidence to the willingness of our brethren and friends in Europe, and (since we are now British subjects) in England, to help us, and request them herewith most earnestly to consider the work of our Lord in this country also, and to assist us by such donations as they may have ability and willingness to bestow upon us. We shall hardly be able to complete it under 300*l.* sterling, or near 10,000 guilders, paper currency.

"You will rejoice to hear, with what cheerfulness our chapel-servants and negro assistants proposed to lend a helping hand in this work. They offered to encourage the whole congregation to take share not

only in bringing the building materials, &c. to the spot, but in giving their mite towards it. We have lately had several instances of their willingness to do all in their power to support the mission."

Several striking instances of the liberality of the poor negroes are then given, and they are accompanied by the following remark on the part of the Missionaries:—

"We were greatly affected by the willing spirit prevailing in our congregation, and had encouraging proofs of the truth of the frequent declaration of the negroes, that the word of God, preached in this place, is to them a most precious treasure, and their assembling themselves together to hear it and enjoy christian instruction and fellowship their chief delight."

The church has since been so far advanced, that it was used for public worship in the Passion Week of 1813. Though enlarged by one third, throughout the whole week the auditory was so numerous that many were obliged to stand before the doors and windows. On Good Friday evening, 2000 negroes were present.

"Our prayers were fervent to the Lord: that, by His Spirit, He might cause the word of the Cross to be the power of God unto salvation to many of their souls, and grant them faith in their crucified Redeemer.

"On Maunday Thursday, one hundred and eleven brethren, and one hundred and seventy-five sisters were present at the celebration of the Lord's Supper.

"Three adults were baptized on Easter Monday, and eighteen were added to the class of new people, who seemed to have been awakened during the Passion-Week, and led to serious concern for the salvation of their souls."

"At the close of the year 1812, our congregation of Christian negroes at Paramaribo, consisted of four hundred communicants; forty-two baptized adults, not yet admitted to the Lord's Supper; sixty-five baptized

children: in all, five hundred and seven persons, besides candidates and catechumens."

3. *Jamaica*.—The following are extracts of letters received from the Missionaries in this island:—

"Bogue, April 5, 1842.—Being Sunday, I went, in the morning, as usual, to Elim, where I had an attentive auditory. In the evening, the meetings were well attended at the Bogue. Since the last baptism at Easter, we have the satisfaction to see many negroes coming to inquire when they may be baptized; which gives us a good opportunity to speak with them of the necessity of conversion, and a total change of heart, to be wrought by the Lord and his Spirit, before baptism can be of any avail to them."

"June 13.—The meetings both at Elim and here (the Bogue), continued to be well attended by both the members of the congregation and strange negroes. Both in the classes, and when we spoke with the individuals, we felt much encouraged by the proofs we had of a work of the Holy Spirit in their souls."

"Sept. 13.—Being prayer-day, four adults received holy baptism. An unusual number of negroes attended at this solemnity, and the Lord gave me grace to speak, from the fulness of my heart, of His desire, that not any should perish, but all come to the knowledge of the truth, repent, and believe the Gospel, that thus they might attain remission of sins in His blood. Several came afterwards, and desired their names to be written down, expressing their determination to give their hearts to the Lord Jesus, and become members of his church.

"16th.—At the class of the new people twenty-two were present, eleven belonging to this estate, and eleven to Elim. It is pleasing to see the eagerness with which they come to this meeting. We are chiefly occupied in it with asking questions, and explaining texts of Scripture, which they have learnt to repeat, especially such portions as refer to holy baptism.

They are all anxious that they may not come behind, in giving proper answers, and therefore never stay away, but from the most urgent necessity. We find, that the way here adopted makes more lasting impressions upon their minds, than any discourse delivered to them."

"Dec. 31.—We met to conclude the year, in fellowship with our negro congregation, when we thankfully remembered all the mercy, grace, and favour, which the Lord has bestowed on us in the year past, and craved His pardon of our manifold sins and failings. We felt His peace, and could firmly trust, that He will continue to bless us, and to cause His work to flourish in this island also. During the past year sixteen have been baptized, and six admitted to the Lord's Supper. Our congregation, reckoning all the new people who constantly attend and come to speak with us, consists of two hundred and seven persons."

"Carmel, March 15, 1813.—The great storm which we experienced last summer, has most materially affected the condition of the negroes, by destroying all their provision-grounds. Whenever we go to visit them in their huts, they cry out, 'Massa, hunger kill we;' and indeed they look so lean and emaciated, that we cannot behold them without pity. It will be full two months before the plantains and the Indian corn become fit to eat. Were it not for our coffee planters, who, when coffee fell so much in price, planted plenty of a certain fruit, growing in the ground which a storm cannot carry away, the poor people would absolutely be in danger of starving."

"Nov. 11.—Respecting the mission I may truly say, that the Lord blesses our feeble endeavours to make known His name among the heathen. Since Easter last forty-one persons have been baptized here and at the Bogue; and fifty-six have become candidates. A good number were admitted to the Lord's Supper.

New people frequently apply for baptism and church-fellowship.

“Among the new-comers was a negro, who lives 12 miles from Carmel. He said, ‘Massa, I would have you to know, that I want to come to you, and to be baptized. I am a Mahometan: and in my country we also believe in Moses. But I think my faith is not the right one. I wish to come to Jesus Christ. I have one wife, and she is of the same mind. We have prayers together, and always pray to Jesus Christ. Did we not live so far off, we should have come before now, and begged you to baptize us.’”

4. *Antigua*.—A letter from this island, dated St. John’s, Dec. 25, 1812, acknowledges the receipt of 7 boxes of Bibles and Testaments, from the British and Foreign Bible Society. The writer adds:—

“To see that worthy and benevolent Society extending its generosity so far, as to send such a large quantity of Bibles and Testaments for the use of the negroes in this island, is more than we could ever have expected. We beg them to accept our warmest thanks for the same; and no doubt, the benefit and blessing attending the distribution of these precious volumes will be great. May the Lord himself be their reward, and bless all those abundantly who contribute to support such a highly beneficial institution.

“About a fortnight ago I visited a malefactor in gaol, who was condemned to be hanged, and found a fellow-prisoner with him, to whom a Testament had been given, reading it to him and others. This was made the blessed means of bringing the poor criminal to true repentance. He cried to the Lord Jesus for mercy, and died as a penitent sinner, trusting in the merits of his Saviour.

“At another time, I visited a sick man who had received a Testament. He said, with a flood of tears, ‘I have read in this Testament, and in every page of it I read my own condemnation.’ This gave me a de-

sirable opportunity of making him sensible, that he might also find in it that atonement for sin, by which he may be pardoned and justified before God."

"Internally we have had a very blessed year, and the work of the Lord has increased, for which we bring our warmest thanks and praise to him alone. Many, who had lived in cold indifference and gone astray, for a longer or shorter time, have returned as penitent sinners to the good Shepherd, who came to seek and to save the lost. Again a considerable number, who but lately were slaves of sin and Satan, and seemed quite unconcerned about their souls' salvation, begin to pay attention to the the word of God, and ask what they must do to be saved.

"More than two hundred of our congregation here at St. John's have finished their course happily, and are now delivered from all sin, pain, and misery. Some of them lived in extreme poverty, and died for want of nourishment.

"In externals, we have had a very heavy year. The oldest people say, that they never remembered such distress before. If bodily sufferings and famine cause the inhabitants, or at least a part of them, to turn to the Lord and receive His word, and to feel hunger and thirst after righteousness, then the gracious aim of the present afflicting dispensation will be obtained."

"June 22, 1813.—The work of the Lord in this island continues to increase, and we have abundant cause to be thankful for His mercy, patience, and long-suffering towards us, a poor, defective people; for this we account our salvation."

"From Easter 1812, to Easter 1813, there have been baptized, or received into the congregation (having been baptized as children), at St. John's, one hundred and ninety-five adults; at Gracehill, ninety-seven; at Gracebay, eighteen; total three hundred and ten. For the first time have been admitted to the Lord's Supper, at St. John's, one hundred and fifty-two; at

Gracehill, fifty four; at Gracebay, twenty: total, two hundred and twenty-six. Our fervent wish and prayer is, that they all may prove faithful followers of Jesus, and walk worthy of their holy and heavenly calling."

Gracehill, April 23, 1843.—We have just had a most blessed celebration of the Passion-Week and Easter-Holidays, both here and at St. John's and at Gracebay. Very great numbers have again attended the reading of the last discourses of our Lord, and the history of His sufferings and death, both at the chapels, and on several estates, which we visit for that purpose.

"I account last Good-Friday one of the happiest days of my ministry. It was my turn to be at home, and brother Light's to visit some distant plantations. The meeting for reading and contemplating the account of the last hours of our Divine Redeemer, previous to His death on the cross, was appointed for one o'clock, as the negroes' noon-time was to last from twelve to two. O! I wish my dear brother L. had been there to have witnessed what I did, during those two hours. I thought I saw an almost literal fulfilment of Isaiah lx. 1—11.

"As I sat in my room, having a good view of the roads leading from different plantations, I could see people running in companies, at various distances; and as it occurs with persons, when they are in eager haste after any thing from which they expect much pleasure, one may see the bent of the mind from the attitude of the body, so it was here. They took every short cut, the young and stout passing before the lame and infirm, and the latter pressing on with all their might, stretching their heads and arms forward, every effort bespeaking the eagerness of their very souls, to be present at a place, where they might hear the marvellous history, how Jesus, the Son of God, gave himself a sacrifice for sinners.—When I considered that many,

if not all of these poor people, had just thrown down their hoes, left their noons' morsel, and foregone their little rest in the middle and heat of the day, of which they stood so much in need, for the support of their bodies under hard labour, I broke out almost involuntarily in this ejaculation: 'O Lord Jesus! feed these poor hungry souls with the precious word of Thy sufferings and death. O enable Thy poor unworthy servant to give them their meat in due season!'—As I went towards the chapel, I beheld still many coming at a distance. The chapel was soon filled, and the last comers had to stand before the doors and windows.—When I began to read, the most eager attention was visible in every countenance. It was, indeed, an hour of blessing for both speaker and hearers.—I stood afterwards at my door, to see how the people returned to their homes, and was much affected by the devout, quiet manner, in which so large a congregation separated, the very countenances of many bespeaking that humble, broken, and contrite spirit which accompanies a true conviction, that our sins have crucified the Lord of glory.

“In the evening the chapel was again crowded, and when at the words, He bowed His head and gave up the ghost, the congregation fell on their knees, such an awful and heart-melting sense of the all-atoning death of Jesus pervaded the assembly, that some wept aloud.

“Reflecting upon this subject, which I did with humble gratitude to our gracious Lord and Saviour, I thought; What is it that makes these poor negroes, who by nature are lazy, sensual, and devilish, and by being long accustomed to wallow in sin without control; far alienated from God, so eager to hear the simple testimony of Jesus' sufferings and death, that they readily forego some of the first and most powerful calls of nature, such as rest and satisfying of hunger, while the same subject is, to one part of the civilized world, foolishness, and to another, a rock of of-

fence? I was not long left in suspense how to resolve this question. It is the Lord and His Spirit that hath opened their hearts! and therefore, as it was in the days of His flesh, while the proud and self-righteous Pharisee hated and despised Jesus and His doctrine, and the worldling could spare no time from his earthly pursuits to attend to Him who came from Heaven to give us everlasting riches, we are repeatedly told, that the common people heard him gladly. Thus it is in this our day.

“On Easter-Sunday there were as many people at Gracehill, as would have twice filled our spacious chapel.”

5. *Danish Islands*.—In the island of St. Thomas the Brethren have two Mission Settlements, with congregations containing two thousand two hundred and eighty-five negroes, of whom one thousand one hundred and eighty-eight are communicants. In the island of St. Croix there are three Settlements, and the congregations contain eight thousand four hundred and forty-three negroes, of whom upwards of two thousand six hundred are communicants. In the island of St. Jan are two Settlements: the congregations consist of one thousand four hundred and sixty-one negroes, of whom six hundred and seventy seven are communicants.

The following extracts are taken from the Diary of the Mission at Fredensthal, in St. Croix:—

“March, 1812.—At the Lord’s Supper on the 19th, seven hundred and thirty two of our communicants were present. Brother Huenerbein, after visiting the sick and aged at Friedensfield, administered the communion to ninety-four persons.

“The Passion-Week was celebrated by us with particular blessing. On Maunday Thursday and Good Friday our church could not contain the number of hearers; and we confidently trust, that the reading of the history of our Lord’s bitter sufferings and death

for us which we continued every evening thro' the week, may have left an abiding impression on the hearts of those present, most of whom seemed much affected by it. On Easter-Sunday morning, not only the church, but all the space about it, was crowded with attentive hearers. Nine adults were baptized on this festival day."

"June 23d.—Henry departed this life in St. John's plantation. He was baptized in 1773, and admitted to the holy communion in 1774. In 1784 being appointed an assistant, he approved himself, for twenty-eight years, a most faithful and useful servant of the negro congregation. His character was that of a simple, humble follower of Jesus. Some days before his decease, he said to a friend: "I will once more go to my wife (who lived on another estate), and thatch her house for her, for in a few days I shall go home to our Saviour." Having finished the roof, he desired to return home, and immediately took to his bed. He then persuaded his wife, who had accompanied him, to return, lest she should be blamed on his account. The day following, the overseer wanted to send him to the sick house, but on the road, having desired to rest a little, he instantly expired without a groan. He is now in the presence of Him, whom here, though unseen, he loved, and served with his whole heart."

"August.—At the Lord's Supper on the 2d, seven hundred and seventy communicants were present. On communion-days we are engaged from morning till night. Many can come only on that day to speak with us, for during the week-days it becomes more and more the fashion to keep the negroes at work till very late, which prevents many from attending the evening-service."

"September 22d.—Brother Huenerbein, being engaged in visiting the aged and sick people, called upon a married couple, Seth and his wife. The poor man lies in a helpless state, and his blind wife waits upon him with the most faithful attention, cooks his victuals,

and does all the work of the house. Their truly christian love towards each other, their peace and serenity of mind, and joyful expectation of the near approach of that happy moment, when they shall be released from all earthly troubles, and enter into the presence of their God and Saviour, is remarkably edifying. To visit such people is a real strengthening of our hands in our Missionary labours, and, blessed be the Lord, this is only one instance among a great many."

"In 1812, fifty-eight children, and ninety-seven adults have been baptized; and eighty-six admitted to the holy communion. The congregation at Friendensthal consists, at the close of the year, of five thousand one hundred and sixty one persons."

CONTRIBUTIONS FOR THE RELIEF OF THE MISSIONS OF THE UNITED BRETHREN.

The Rev. C. I. Latrobe, the Secretary, and Mr. Wollin, the Treasurer, of the Moravian Missions, have transmitted to us a paper, in which they mention, with gratitude, the receipt of a long list of Donations for the support of the Missions of the United Brethren among the Heathen; and they add, "We feel ourselves the more excited to praise the Lord for inclining so many well-wishers to his cause on earth, to come to our assistance: for, by the almost total ruin of the outward prosperity of the Brethren's Settlements on the Continent, their contributions have unavoidably fallen so short, that at the close of 1812 the deficiency in the general amount of the Missions had increased to 3973*l.* 14*s.* 2*d.* We therefore return to all and each of our generous benefactors, the most cordial thanks for the very considerable relief afforded unto us; the donations already received amounting to nearly 2000*l.* towards covering the abovementioned arrear. The effects of the devastations by the war continuing to be most severely felt, we humbly request a continuation of the help of such as regard the labour of the

Brethren's Missionaries with favour."—We regret that our limits will not permit us to insert the long and respectable list of names transmitted to us by these gentlemen.

CHURCH MISSIONARY SOCIETY.

On the 7th of January a meeting of this Society was held at Freemason's Hall, the Right Hon. Lord Gambia in the chair, for the purpose of addressing four Missionaries who were designated to stations in the East.

1st: The Rev. Thomas Norton and the Rev. W. Greenwood, who having been educated in the Society's Seminary, and admitted to Holy Orders, are now serving curacies. When their engagements are fulfilled, they will embark for the island of Ceylon, to act as Missionaries of the Society.

2d. The Rev. John Christian Schnarre, and the Rev. Charles Theophilus Ewald Rhenius, who having studied some years in the Missionary Seminary at Berlin, were ordained in that city by the Counsellor of the Consistory; the Rev. Jacobus Hecker; and having since passed about fifteen months in this country in preparation for their future labours, were appointed as Missionaries to Tranquebar.

Our readers are already apprized of the benevolent and extensive plans of Dr. John, and of the pecuniary aid rendered to them by the Calcutta Corresponding Committee of the Society. Messrs. Schnarre and Rhenius having been destined by the Committee to enter into the fields of labour which he has presented in the peninsula of India, their attention was directed to the studies suitable to that destination, in the confidence that the Court of Directors of the East India Company would grant them their license to proceed to India for the furtherance of plans so wisely conceived, and put in practice with so much benefit to the natives. This confidence was not disappointed. The Court

granted with the utmost readiness, the request of the Committee; and these Missionaries are now on their passage to India, on board the Marquis of Huntly, captain M'Leod.

On this occasion there were present thirteen or fourteen hundred members and their friends.

The Secretary of the Society delivered the Instructions of the Committee to the Missionaries; and the Rev. William Dealtry, Rector of Clapham, in the unavoidable absence, through indisposition, of the Rev. Dr. Claudius Buchanan, delivered an Address to them, drawn up by Dr. Buchanan, at the request of the Committee.

LITERARY INTELLIGENCE.

GREAT BRITAIN.

Preparing for the press: A new critical English Version of Cæsar's Commentaries, with ample Dissertations and Notes, and with Maps, Plans, and Sketches.

In the Press: A Work on the Arabian Antiquities of Spain; by Mr. Murphy;—A 3d Volume of Dr. Clarke's Travels, being the 2d section of the Travels in Greece, Egypt, and the Holy Land:—and, A Work by Dr. Adams, on the erroneous opinions entertained concerning hereditary diseases.

The Rev. J. S. C. F. Frey has just published the 8th part of his Hebrew Bible; two more parts will be published on the 1st May, and the two remaining parts on the 1st Oct. He has lately published his Hebrew Grammar. He now proposes to publish by subscription, a Hebrew, Latin, and English Dictionary, in 12 parts of eight sheets each, at 8s. per part, common, and 12s. royal paper.

In the press: An edition of Swift's works, with additions, in 19 vols. 8vo., by W. Scott, Esq.;—An edition of Gray's Poems, in 2 vols., 8vo., by Mr. Mathias;—Inscriptions, triumphal and sepulchral, recording the acts of the British Army in the Peninsula, by R. Southey, Esq.;—A Praxis of the Hebrew, Samaritan, and Syriac Alphabets, with a Hebrew and Arabic comparative Vocabulary, and the book of Job in Hebrew, with Miss Smith's translation, by the Bishop of St. David's;—the third Volume of the Doomsday-Book, containing the counties of Leicester, Warwick, Stafford, Salop, and Chester, and part of North Wales, by the Rev. W. Bawdwen;—A Literary History of the Middle Ages, by the Rev. Joseph Berrington; and a volume of Sermons, by the late Rev. John Evans, of Abingdon.

ANECDOTE.

It is said that Demosthenes once turned the attention of the Athenians from their petty external quarrels to real and important business, by telling a story to this amount. "A certain man," said he, "hired an Ass of another man to carry him a certain distance; the sun being exceedingly hot the rider dismounted, and walking by the side of the Ass kept himself cool by its shadow. The owner hearing this, brought suit for damages and additional hire, as he had not hired his property for such an use." Will any of our readers tell us how many fierce disputes in religion and politics, have come under their own observation, which were equally foolish.

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MARTYDOM OF LORD COBHAM.

(Continued from page 221.)

I was not surprised to find that, in Arundel's own report of this sad transaction, lord Cobham's prayer for his enemies is entirely omitted. But the preceding address of this nobleman to the people, and his caution to them to beware of their blind guides, is, by the primate, placed immediately *before* the passing of the definitive sentence of condemnation. Mr. Fox, in his account, places that address immediately *after* the sentence, and seems to have thought Arundel's representation of this circumstance incorrect, for he pointedly tells us that, respecting this very matter, his own two copies of these proceedings agreed with each other.

Though the ecclesiastical judges of lord Cobham, by condemning him as a heretic, and delivering him to the secular power for the execution of their sentence, appear to have done their utmost to complete the destruction of the man whom they feared and hated, there is yet reason to believe that both the king and the archbishop remained in some perplexity respecting this business. In religious concerns, this able monarch seems to have entirely resigned his understanding to the direction of the clergy; and therefore we need not wonder that he was highly provoked with lord Cobham for his opposition to the church,

and still more for his incurable obstinacy, in adhering to heretical sentiments, after that his sovereign had personally condescended to persuade him to recant. Yet, after all, it is not improbable that such a prince as Henry V. should still retain some esteem for the character of the prisoner in the tower, who on many occasions had formerly distinguished himself by his valour and military talents. Though the memory of Henry is by no means free from the imputation of cruelty, it must at least be admitted, that the present situation of Cobham was likely to soften animosity, and to revive in the king's mind any latent affection for his favourite. Even Walsingham, a bigoted papist, and bitter enemy of the lollards, though in many respects a very useful historian, says, that Cobham, "for his integrity, was dearly beloved by the king."

This same ancient historian informs us, that the archbishop in person went to the king and requested his majesty to postpone, for the space of fifty days, the punishment of lord Cobham. If this be true, the motives of Arundel can be no great mystery. The persecution of this virtuous knight was a most unpopular step. His rank and character, and his zeal for the doctrines of Wickliff, had pointed him out to the primate as a proper victim of ecclesiastical severity; but his condemnation involved, in a general odium, the rulers of the church who had been his judges. It was necessary therefore to temperize a little; and before the whole sect of the lollards were to be terrified by the public execution of a person so highly esteemed as lord Cobham, it was thought expedient to employ a few weeks in lessening his credit among the people by a variety of scandalous aspersions. Mr. Fox assures us, that his adversaries scrupled not to publish a recantation in his name; and that lord Cobham directed a paper to be posted up in his own defence, and in contradiction to the slander.

But, whether the lenity of the king, or the politic caution of the clergy, was the true cause of the delay, it is certain that lord Cobham was not put to death immediately after being condemned for a heretic. He remained some weeks in the tower, and at length by unknown means made his escape: so that it is now impossible to say, whether the clergy would ultimately have pressed the sovereign to proceed to extremities in this instance, or, whether Henry could have been induced to commit to the flames, for heresy, a favourite of such exalted rank and high reputation. For as yet, there had not been any instance of a nobleman suffering in that ignominious manner.

After lord Cobham had escaped out of the tower, he is said to have taken advantage of a dark night, evaded pursuit, and arrived safe in Wales, where he concealed himself more than four years. If he had remained in prison, he would have effectually prevented the calumny, with which the papists have endeavoured to load his memory; nevertheless, when we reflect on the intrepid spirit of the man, his unshaken resolution, and the cruel, unjust treatment he met with, we cannot wonder at his eagerness to fly from those flames, which his persecutors ardently longed to kindle. It seems as easy to comprehend lord Cobham's motives for wishing to escape, as it is difficult to censure them.

The clergy were not a little mortified to find, that this grand heretic and destined victim, had slipped out of their hands; and their uneasiness was increased, by observing that the king discovered no anxiety to have lord Cobham retaken. Soon after this event, however, a very remarkable transaction afforded them every advantage they could wish to gratify their resentment against the *noble chief* of the lollards. These peaceable and truly christian subjects had been accustomed to assemble in companies for the purposes of devotion; but the bishops represented their

meetings as of a seditious tendency, and they found no great difficulty in obtaining a royal proclamation for suppressing the conventicles of persons who were supposed to be ill inclined to the government. Historians have observed that "jealousy was the ruling foible of the house of Lancaster;" and though Henry V. was, naturally, of a noble and magnanimous temper, he could never forget that he was an usurper. His suspicions of the evil designs of the lollards increased to a high degree: he thought it necessary to watch them as his greatest enemies; and he appears to have listened to every calumny, which the zeal and hatred of the hierarchy could invent or propogate against the unfortunate followers of Wickliff.

The royal proclamation, however, did not put an end to the assemblies of the lollards. Like the primitive christians, they met in smaller companies, and more privately, and often in the dead of night. St. Giles's fields, then a thicket, was a place of frequent resort on these occasions. And here a number of them assembled in the evening of January 6th, 1414; with an intention, as was usual, of continuing together to a very late hour.

The king was then at Eltham, a few miles from London. He received intelligence, that lord Cobham, at the head of twenty thousand of his party, was stationed in St. Giles's fields, for the purpose of seizing the person of the king, putting their persecutors to the sword, and making himself the regent of the realm.

The mind of Henry, we have seen, had been prepared, by the diligent and artful representations of the clergy, to receive any impressions against the lollards, which might tend to fix upon that persecuted sect the charges of seditious or treasonable practices. To his previous suspicions, therefore, as well as to the gallantry of his temper, we are to ascribe

the extraordinary resolution, which the king took on this occasion. He suddenly armed the few soldiers he could muster, put himself at their head, and marched to the place. He attacked the lollards, and soon put them into confusion. About twenty were killed, and sixty taken. Among these was one Beverly, their preacher, who with two others, sir Roger Acton, and John Brown, was afterwards put to death. The king marched on, but found no more bodies of men. He thought he had surprised only the advanced guard, whereas he had routed the whole army!

This extraordinary affair is represented by the popish writers as a real conspiracy; and it has given them occasion to talk loudly against the tenets of the reformers, which could encourage such crimes. Mr. Hume, also, has enlisted himself on the same side of the question; and, in the most peremptory and decisive manner, has pronounced lord Cobham guilty of high treason.

After what has been so lately observed concerning the lamentable prejudices of this most valuable historian, little more can now be necessary, than barely to put the reader in mind, that Cobham and many of the lollards evidently belonged to the true church of Christ, and bore with patience the cross of their master. We may briefly add, that the ingenious, and on many occasions, the sceptical Mr. Hume, instead of affirming that "the treasonable designs of the sect were rendered certain both from evidence, and from the confession of criminals themselves," would have done better to have recollected that the testimony of Walsingham, a violent partisan, merits, in this particular instance, very little attention. When I had reviewed Mr. Fox's able and satisfactory vindication of lord Cobham, I was astonished at the positiveness of our elegant historian Mr. Hume, in this matter. The martyrologist, with great diligence and judgment, has examined all the authentic documents, and

argued most powerfully against the supposition of any conspiracy. Mr. Hume, on the contrary, gives implicit credit to the most improbable accounts; and he could not but know that the lollards had not then a friend on earth.

Though the entire combination of church and state, in the reign of Henry V. against this religious sect, prevents us from being furnished with positive and direct proof of their innocence, the reader, after what has been stated, will be disposed, no doubt, to acquit them of all treasonable views in the affair of St. Giles's fields. And this persuasion will be strengthened by considering that this is the only instance on record, in which they have been accused of turbulent or seditious behaviour. The lollards are described, in general, as having been always peaceable and submissive to authority.

Rapin observes, that the persons assembled on that occasion, "had unhappily brought arms with them for their defence, in case they should be attacked by their persecutors." If we regulate our judgment according to modern notions and habits, this circumstance must appear very suspicious; not so, if we recollect that the practice of providing arms for the purpose of self-defence, was by no means an unusual precaution in those violent times.

Neither ought much stress to be laid on the confession of several, who were made prisoners by the king. Among these that were taken, says the historian last mentioned, there were some, who, "gained by promises, or awed by threats, confessed whatever their enemies desired." Besides, it is extremely probable, that popish emissaries mixed themselves among the lollards, for the express purpose of being brought to confession; and it has been well observed, that most likely, the very persons, who pretended to find arms on the field, could have best pointed out the original concealers of them.

Nothing can be more judicious than Rapin's observations on this whole transaction. "It is hardly to be conceived," says this historian, "that a prince so wise as Henry, could suffer himself to be imposed on by so gross a fiction. Had he found, indeed, as he was made to believe, twenty thousand men in arms in St. Giles's fields, it would have been very suspicious; but, that fourscore or a hundred men, among whom there was not a single person of rank, should have formed such a project, is extremely improbable. Besides he himself knew sir John Oldcastle to be a man of sense: and yet nothing could be more wild than the project fathered upon him; a project, which it was supposed he was to execute with a handful of men, without being present himself, and without its being known where he was, or that there was any other leader in his room. Notwithstanding the strictest search made through the kingdom to discover the accomplices of this conspiracy, not a *single* person could be found besides those taken at St. Giles's. Lastly, the principles of the lollards were very far from allowing such barbarities. It is, therefore more than probable, that the accusation was forged, to render the lollards odious to the king, with a view to gain his license for their persecution."

The conduct of those in power in the church at that time was so completely flagitious and unprincipled, that it is impossible to review their usual mode of proceeding against those, whom they termed heretics, without entertaining suspicions similar to those, which have occurred to Rapin; suspicions of forged accusations, and of pretended or extorted confessions. This consideration adds much weight to the solid reasonings of this very candid and upright historian.

It has been supposed that, in process of time, the king disbelieved the report of any actual conspiracy, in this transaction: and it must be confessed, that

when we reflect on the great understanding and military skill of this prince, it seems extraordinary, that he should not at the first have reflected, that the very marshalling of such a number of soldiers, and the furnishing of them with necessaries, could never have been managed with secrecy. He appears, however, to have given sufficient credit to the calumny, to answer all the designs of the ecclesiastical rulers. He became thoroughly incensed against the lollards, and particularly against the lord Cobham. A bill of attainder against that unfortunate nobleman, passed the commons, through the royal influence: the king set a price of a thousand marks upon his head, and promised a perpetual exemption from taxes to any town, that should secure him.

It was to be expected that these strong measures, aided by the active zeal and unrelenting hatred of his enemies, should be effective to the discovery of lord Cobham; and, it is matter of some surprize, how he was able, for several years, to elude the vigilance of the many, who narrowly watched him. Wales was his asylum; and he is supposed to have frequently changed the scene of his retreat. Through the diligence of lord Powis, and his dependents, he was at length discovered and taken. It was on the tenth of October, 1413, that lord Cobham was, by Arundel, condemned as a heretic and sent to the tower: the affair of St. Giles's happened on the evening of the sixth of January, 1414; and it was not till nearly the end of the year, 1417, that this persecuted christian was apprehended and brought to London.

His fate was soon determined. He was dragged into St. Giles's fields with all the insult and barbarity of enraged superstition; and there, both as a traitor and a heretic, he was suspended alive in chains, upon a gallows, and burnt to death.

This excellent man, by a slight degree of dissimulation, might have softened his adversaries, and have

escaped a troublesome persecution and a cruel death. But, sincerity is essential to a true servant of Jesus Christ; and lord Cobham died, as he had lived, in the the faith and hope of the gospel; and bearing, to the end, a noble testimony to its genuine doctrines; and "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

One of Lord Cobham's very great admirers has said, that the novelty of Wickliff's opinions first engaged his curiosity; that he examined them as a philosopher, and in the course of his examination became a christian.

I know not upon what ground this is affirmed; but, it might be so; nevertheless I feel assured that if we had lord Cobham's own account of his conversion, this representation of the matter would appear, at least, very defective. Moreover, from the little which he did say, on his trial, respecting Wickliff's doctrines, and from the very feeling manner in which he appears to have delivered that little, I think it extremely probable, that the preaching and expounding of the true gospel of Christ, by Wickliff and his disciples, had been the means of affecting the *conscience* of this worthy personage, and of convincing him of sin. This has been found the usual way in which the spirit of God operates salutary changes on the minds of fallen creatures. The philosophical method has a plausible appearance, but fails in practice.

Lord Cobham is allowed to have been a man of learning: and his knowledge of the holy scriptures is incontestible. The aptness of his quotations, and his promptitude in producing scriptural arguments, were displayed in a very striking manner, through the whole course of his examination before the bishops. At the time when he was seized and made prisoner in Wales, Henry V. was making con-

quests in Normandy; and a parliament was then sitting in London, for the purpose of supplying the sovereign with money to carry on his wars. The records of that parliament inform us, that on the 18th of December, 1417, sir John Oldcastle was brought before the lords, and that he made no answer to the crimes laid to his charge. No doubt he was thoroughly convinced, that all attempts to exculpate himself would be vain and fruitless. The clergy, during the last three or four years, had gained a complete ascendancy both in parliament and in the cabinet. Arundel died in 1414, and was succeeded by Chichely, who soon showed himself to be a primate, both of more art and ability, and also of more zeal and courage than his predecessor. Ecclesiastical tyranny and superstition seemed now at their height; and it required much less sagacity than that of lord Cobham to see two things distinctly; 1st, that in the present circumstances any witnesses which he could produce would be overawed or disregarded amidst the imprecations of the priests and monks; and, 2dly, that a close and cruel confederacy of power, prejudice and resentment, would be impenetrable to argument and eloquence.

It was now, therefore, become the duty of lord Cobham, patiently to resign himself to the will of his Maker, and to seek for comfort by meditations on the sacred scriptures. That he did so, I collect with no small satisfaction, from a single expression of the ancient memorialist, Walsingham, which does not appear to have been taken notice of by succeeding writers. This author informs us that, the prisoner was examined in the presence of the duke of Bedford, then regent of England; and being pressed closely to give answers respecting the insurrection in St. Giles's fields, and his other treasonable offences, his reply, after a short pause, was, "With me it is a very small thing, that I should be judged of you, or of

man's judgment:" and then, says the scornful annalist, he again proceeded to *prate impertinently*.

Yet this, the reader should remember, is the very author, on whose assertions principally, Mr. Hume grounded his belief, that lord Cobham was guilty of treason. We have before observed that, on that question our elegant historian appears to have been credulous in the extreme; and, as he had no great taste for scriptural quotations, it is by no means improbable, that he also further agreed with Walsingham in blaming the prisoner for his "impertinent garbularity." Serious persons, however, who listen with reverence to the written word of God, will view the matter in a different light. That such a passage of scripture should have been actually quoted before lord Cobham, then in the power of enraged and merciless adversaries, seems to be extremely likely; and not the less so, because recorded by Walsingham, a violent and prejudiced enemy of all the lollards. In regard to the quotation itself, by suggesting the littleness and insignificance of all *human* judgments and determinations, in comparison of the *divine*, it conveyed a wise and salutary admonition to the existing hierarchy, who, at that moment, were uncommonly inflated with dominion and "drunken with the blood of the saints:" and at the same time, it must have produced in the minds of all, *who had ears to hear*, a strong conviction of this important truth, that the knight, who was thus persecuted for righteousness' sake, had made no rash choice in renouncing the love of the world, and thereby demonstrating that the love of the Father was in him. Every pious christian will, I doubt not, accord with me in these ideas; and be gratified to find, that "*man's judgment*," however severe and cruel, was "a very small thing," in lord Cobham's estimation; and that when all earthly supports must have failed, this martyr for the gospel of Christ, steadily fixed his eye on *God's judgment*, and

derived all his hope and comfort from that single source.

At the time of his execution, many persons of rank and distinction were present; and the ecclesiastics are said to have laboured to the utmost to prevent the people from praying for him. Lord Cobham, however, resigned himself to a painful and ignominious death "with the utmost bravery and most triumphant joy, exhorting the people to follow the instructions which God had given them in the scriptures; and to disclaim those false teachers, whose lives and conversation were so contrary to Christ and his religion."

AN ENQUIRY

*Concerning the duty of Christian heads of families
towards their black servants.*

In a preceding number we have given some account of the effect of God's words on the African negroes, in some of the West India islands. The account must be gratifying to all to whom Christ is precious; and although we know very little of the individuals who are the honoured instruments of this work, we must esteem them highly for their works' sake, and be sincerely anxious that it may prosper in their hands.

We have heard also, frequently in the course of these few years, of great exertions being made to carry the gospel of God's Son unto the very heart of Africa; and Missionary Societies are now forming in every part of the United States, and considerable collections are made for the express purpose of making the natives in India, on both sides of the Ganges, and the inhabitants of the benighted Birman empire, acquainted with the way of salvation, through Christ crucified. To every one of these exertions we give

our hearty assent. And the heart must be cold indeed, scarcely worthy of the christian name, who does not wish these exertions to be increased ten fold.

But are there no heathens at home? Are there not even a vast number of families among us which contain a considerable number of Africans, who are nearly as ignorant of the great principles of Revelation, as if they were still in their native wilds?

Let it be distinctly understood, that the writer of this article pleads not for any thing like civil emancipation. The great apostle of the Gentiles, while he enforced the observance of all christian duty, interfered not with the authority which the law or the customs of any country gave one set of men over another. "Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

The writer of this article is decidedly of opinion, "that with respect to civil rights, and the power of enjoying all the necessaries of life, the slaves of Kentucky at least, are in a better state than the majority of the labouring classes in Europe are. It is their moral and religious state only which he wishes to see changed. Change this, and their value as servants

will be increased ten fold to themselves, to their masters, and to the community at large.

But how is this to be done? Only in the use of those means which God hath appointed. Servants, whether born in our house or bought with our money, are considered by God and by all sound politicians, as a secondary class of children. Christian heads of families are consequently under as much obligation to attend to the religious and moral instruction of their servants, as they are to attend to the religious and moral instruction of their children. See Gen. xvii. 12 and 13, and xviii. 19. and Col. iv. 1. Christian heads of families perhaps do not consider that God hath as really committed to their care, the souls of those Africans who are born in their house, and reared along with their own children, as he hath committed to them the care of the souls of their children begotten of their own body. The heart is indeed, deceitful above all things, and desperately wicked; it is never at a loss to find an excuse for any part of its conduct; but we really cannot conceive how a real christian, after he has calmly considered the matter, and the texts of scripture adduced above, can possibly feel himself to be under *less obligation* to promote the spiritual interest of his servant, born in his house, than he is to promote the spiritual and eternal interest of his own children.

This great principle then, recognized, and the religious and moral instructions, and the moral government of negroes, who are the property, or are members of christian families, become quite easy. You make them from their very infancy do all kinds of work which are performed in the family. They are made also to conform to all the rules and customs of the family, those of religion only excepted. And why an exception of this kind? Is the soul of a negro less precious than the soul of a white child—or are we to expect that it shall be saved with less care,

than is necessary to be bestowed on the souls of others?

Every christian family that is properly constituted is a church by itself. It has a worship and a government of its own, and by this worship and this government it is separated from the world lying in wickedness, as really as if it were the only christian community on earth. Let the negroes of christian families be allowed only to join in this worship, and be made to submit to this government, and they also will be separated from the negroes who are the members of heathen families. They will be thus also brought within the use of those means of grace, which God hath appointed for the salvation of children and servants.

It is but a little that any individual can do in a work which has so long been neglected—but were a few individuals uniting upon a few plain and scriptural principles, great and extensive results might be expected.

It is known to a considerable number of our readers, that the Rev. John Lyle spent four months last summer in the counties of Bourbon, Harrison, Nicholas, and Fayette, preaching chiefly to the blacks. It is hoped that as he was generally well attended, and listened to with something more than ordinary attention, the fruits of this labour of love will be seen and felt many days hence. A good husbandman, however, finds it necessary to continue his attention from the casting in of the good seed, till the gathering of the crops. We are not therefore to expect permanent, much less any thing like general effects, unless there is permanent attention.

Suppose then, the christian heads of families in these four counties, who own slaves, or who generally have slaves under their command, would enter into a voluntary association to promote the religious and moral improvement of the blacks under their

command. The articles of this association as we have already suggested, need not be either numerous or complicated. Let the members of the association just pledge themselves to one another, and to their God, to make conscience of the great work, and in doing so, 1st. That the black part of their family shall be called daily and regularly to worship along with the white part. 2d. That the blacks shall be kept from strolling about on the Sabbath day, being made either to worship with the white family, or stay at home, or attend some orderly place of worship; and, 3d. That some portion of every Sabbath day shall be spent by the master of the family in instructing his blacks, in the first principles of our holy religion.

Only one observation more. It is acknowledged, by all classes of politicians and christians, that the present situation of the blacks in these states is pregnant with danger. The land groans under a vast load of guilt on their account. This guilt, if not removed by repentance and reformation, must be washed away with blood, some day. Were all our slaves under the influence of christian principles, how easily would they be governed! "Servants," says the gospel of our Lord, "obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive the wrong which he hath done: and there is no respect of persons." Instead of trembling at the very apprehension of an invading foe, while we have these creatures in our bosom, we would then look to them as we would look to our own sons, as one of the best sources from which we would draw a considerable share of our defence. Abraham conscientiously commanded his children and his household after him, to keep the way of the Lord, and to

do justice and judgment. Gen. xviii. 19. Hence in the day of war and invasion, Abraham had an army under his own roof, in which he had confidence, and with which he conquered. "And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan. And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people."

RELIGIOUS INTELLIGENCE.

From the Christian Observer.

MISSIONS OF THE UNITED BRETHREN.

(Concluded from page 253.)

THE only part of the recent accounts of the Missions of the United Brethren, to which we have not already adverted, is that which relates to their settlements near the *Cape of Good Hope*. We shall proceed to give our readers a brief view of their state and progress.

1. Gnadenhal.

July 3. 1811.—"A woman came to us and requested leave to live in the settlement. She was extremely eager in her application, and said that her only motive was to hear and believe the word of God. Her native place was in the snow mountains, on the Caffre frontier. She was informed, that we wished her well to consider what she professed, as we required of all those people, who asked leave to live here, that their behaviour should be, in every respect, correct, and that they should leave off all their old heathenish

custom, otherwise we should immediately send them away. On the contrary, if she lived at a farm, she would enjoy more liberty, and might live as she pleased. She answered with earnestness: 'No, Bass, I seek not to have liberty to sin, as I might in other places; I only desire to have that liberty which Jesus allows.' We assured her, how much we wished that she also might be truly converted to Jesus, and that, therefore, we should permit her to live upon our land, on trial."

"Sept. 18.—A Hottentot Captain, called Moses, left us, after an agreeable visit of two days. His kraal, or village, is in the neighbourhood of Swellendam. He is likewise captain of the Hottentots on the Schlangen, or Serpent's River. Some years ago he lived here, and we entertained good hopes of his conversion; but he was obliged to return, and reassume his station as captain. In his kraal, there are several persons who formerly lived at Gnadenthal, and among them a woman, who had learnt to read at our school. She has taught several children in that place, and we therefore gave the captain some Spelling-books and Testaments, to give to such as might distinguish themselves by their diligence, for which he was very thankful. He was much affected at taking leave, and said, 'Dear teachers, do not forget me! I am sinful in soul and body, and have many wicked thoughts; but God knows that I do not like to be a slave to sin. I still feel a love to Jesus and to you, and pray that teachers may soon come to my kraal.' This his wish has been lately fulfilled, some English and Dutch Missionaries have settled there."

Dec. 15.—"The celebration of the Christmas season was distinguished by a heartfelt sense of the infinite love of our Creator, in becoming man to redeem us from sin and curse. A large company of strangers, from far and near, joined us on this joyful occasion. A still more numerous party of visitors

arrived on the 31st. We had above twenty waggons standing in our place; besides which, great numbers came on horseback and on foot. The good order observed by all was such, as we could hardly have expected in so large an assembly. We concluded the year with prayer and praise, and experienced the precious presence of our Saviour in this congregation, in a manner not to be described in words. The many strangers present joined us in giving glory to the God of all grace, whose mercies to us, in the year past, have been daily new; and in devoting ourselves unto him who loved us, and gave himself for us, that we should forever be his own.

“Our congregation consists, at the close of the year, of seven hundred and sixty-nine members, of whom two hundred and twenty-three are communicants; one hundred and thirteen baptized, but not yet partakers of the Lord’s Supper; sixty-nine candidates for the communion, and one hundred and six for baptism; and two hundred and fifty-eight baptized children. In two hundred and eight houses in in this settlement, dwell nine hundred and ninety-three persons; thirty-one more than at the close of 1810. In the year past, one hundred and forty-one persons have been baptized, forty-seven admitted to the communion, sixteen received into the congregation, sixty-two new people came to live on our land, and thirty departed this life.”

July 19, 1812.—“Fifteen adults were baptized by brother Kuehnel, assisted by the other ordained brethren. We bless the Lord for the particular manifestation of his grace to us on this occasion. He was indeed, in the midst of his congregation, and made it a day of peace and joy to us, and all our people. On this day, nineteen years ago, the first Hottentot was baptized, after the renewal of the mission, and, since that time, one thousand one hundred and thirteen ad-

ults have been added to the church by holy baptism, besides children."

August 16—"We heard with great sorrow the affecting account of the unexpected death of our valuable friend and benefactor, Mr. Van Rhynefeld, president of the Council of Justice at Capetown. We have lost in him a tried friend and father, who was earnestly intent upon doing every thing to assist in the propogation of the Gospel."

September.—"In the beginning of this month Brother Kuester and his wife were engaged in speaking with one hundred and fifty married couple belonging to our congregation, of whom they reported that most of them were walking worthy of the Gospel. Many of them observed, that before they had heard God's word, while they were yet heathen, they had frequent broils and beat each other; but since their conversion they loved each other more, and from a purer principle than before, and such disturbances had ceased. A sister being asked whether she lived always in peace with her husband, made the following reply: 'There is no water so clear and pure, but there may be some small portion of mud at the bottom, which will shew itself if you stir it, and try to turn the stream.'"

Dec. 31.—"The Rev. Mr. Campbell arrived here on a visit. He expressed his joy on seeing so large a congregation of believing Hottentots dwelling in this place, but regretted, that he could not address them in Dutch. He admired also the order, devotion, and attention which prevailed in their meetings at church, and attended the public worship at night, when, at twelve o'clock, we closed the old, and entered into the new year, with prayer and praise.

"When we call to mind all the events of the year past, we fall down at the feet of Jesus, and exclaim, 'Is it possible that thou canst love such poor undeserving creatures so much, and shew such great mer-

cy towards us!" Among many outward benefits, we ought to mention his having preserved us from infection and danger during the small-pox, though many of our people were at work in places where they prevailed. During the period of this epidemical disease, there existed great consternation among the inhabitants of the Cape, as formerly this disorder always proved dangerous, and fatal to most. Our heavenly Father, however, blessed the inoculation by vaccination in a remarkable manner; insomuch, that its character as a defence against infection by the small-pox is established in this country.

"The Lord has been gracious to us in externals, and we return our sincerest thanks to all who have contributed to the maintenance of this mission.

"The work of God has continued, without much external show, to increase and prosper, which, we trust, the diaries of the past year will prove, to the joy of all true lovers of the Lord Jesus. They will, with us, praise and bless his name for all the proofs of his power and grace, made manifest among us.

"In the year 1812, there were born here forty-nine children; sixty-one new people have become inhabitants; candidates for baptism, one hundred; for the communion, ninety-eight; adults and children baptized, one hundred and sixty-three; first partaker's of the Lord's Supper, seventy-six; received into the congregation, fifteen; departed this life, twenty; moved to Gruenekloof, five persons. The congregation consists of eight hundred and seventy-six persons, of whom two hundred and ninety-six are communicants; one hundred and seven more than last year. There are one thousand and seventy-three persons living at Gnadenthal, in two hundred and twenty-four houses."

April 21, 1813.—"The Passsion Week was a season of great blessing to us and all our dear people. On Maunday Thursday, three persons partook of the

Lord's Supper with us for the first time, and thirty-nine were present as candidates, nineteen of whom will be confirmed for admission to it the next time. On Easter Sunday, twenty-two were baptized into the death of Jesus. On this solemn occasion a Scotch Missionary, the Rev. Mr. George Thom, was present, and afterwards expressed his great joy in beholding, for the first time, the baptism of converts from among the heathen. Nineteen were admitted among the candidates for baptism.

“During these holydays we had here a great number of both Christian and other visitors, insomuch that our spacious church could not contain them all, and many stood without.

“On the 2d of this month we had the pleasure to see his Excellency Sir John Francis Craddock, governor of this colony, with his son and two aids de camp, Lieut. Col. Reynell and Major Munro, arrived with us on a visit. His Excellency seemed much gratified, and expressed his satisfaction with all he saw and heard. The melodious singing of the Hottentot Congregation in the evening-service pleased him much. We had much conversation with him relating to the concerns of this establishment, and that at Gruenkloof, and were thankful to perceive that he is favourably disposed towards the Mission.”

June 26.—“Since the commencement of this year, forty new people have come to live here; twenty-four children have been born; forty-six adults and sixteen children baptized; thirty-one admitted to the Holy Communion, and thirty-one to the class of candidates for it.

“We enjoy the favour and protection of our excellent Government; and though we perceive that not all the white people in the country are friends to the Mission, yet we trust in its wisdom and justice, that all difficulties will be removed, and permanency ensured to our Missions here and at Gruenekloof.”

2. *Gruenekloof.*

Dec. 31, 1812.—“At nine in the evening we met to close the year with prayer and thanksgiving, and devoted ourselves anew to Him, who had supported and blessed us throughout the year past; and in whose pardoning love, and sure help, in every time of need, we place our confidence for the time to come.

“During the course of the year 1812, seventeen persons have become partakers of the Lord’s Supper; twenty-five adults and seven children were baptized; thirty-three were admitted as candidates; and thirty-seven obtained leave to live here.

“The Hottentot Congregation at Grueneklooff consists, at present, of one hundred and twenty-five persons, of whom thirty-six are communicants. There are two hundred and fifty-two inhabitants, dwelling at Gruenekloof and Lauweskleof, whom we serve with the Gospel, and commend, with ourselves, to the prayers of all our brethren and friends.”

Jan. 26 and 27, 1813.—“We had a very agreeable visit from Mr. John Herbert Harington, chief judge of the East India Company’s Court in Bengal, in company of Mr. Thom. They visited all the dwellings, and attended our worship; conversed very kindly with many of our people, on the ground of our faith, and in general showed great interest in the welfare of this work of God among the heathen. At taking leave, Mr. Harington most generously gave us fifty dollars, to be distributed among the poorest Hottentots of our congregation, and one hundred dollars towards the support of the Mission. We felt very grateful for this most seasonable relief; and on the 31st, having fixed upon twenty-four, as the poorest of our people, we sent for them, after the afternoon’s service, spoke to them of the goodness and mercy of the Lord, shown to them in so many ways, how he had directed the hearts of so many of his children, of various denominations to take share in their

spiritual and temporal welfare, and now had sent them particular friends in Mr. and Mrs. Harington, who, by active benevolence, wished to administer to their necessities. We then made the distribution. They were much affected, and said, that they were unworthy of the love and kindness of their teachers, and of such good friends, being yet so very deficient in showing their love to our Saviour and His people, but expressed their thanks to these generous benefactors, in the most lively terms, and with many tears of gratitude."

Feb. 16th.—"Anna Chater Saul departed this life. She was baptized some years ago at Gnadenthal, and admitted there to the Lord's Supper. In 1810, she moved hither with her husband. She walked worthy of her heavenly calling, and was always cheerfully resigned to the will of the Lord. Her exemplary conduct edified the whole congregation, and she often prayed to our Saviour to grant her grace and strength to act in conformity to His word. If she found any opportunity of speaking to her sisters of what the Lord had done for her soul, her mouth was filled with praise and thanksgiving. In her whole deportment it was evident, that the grace of God had not been bestowed upon her in vain. Shortly before her end, she sent for brother Schmitt and his wife, and entreated them to pray the Lord soon to take her home. She added: "I am ready, and only waiting for my Saviour, to come and take me to Himself as an unworthy but reconciled sinner." More persons belonging to our congregation having assembled, Brother Schmitt offered up a fervent prayer, commending her departing spirit to her Redeemer; soon after which she fell gently asleep."

SOCIETY FOR THE SUPPORT OF GAELIC SCHOOLS.

The annual meeting of this Society was held at Edinburgh on the 30th of November last. The re-

port then made was full and satisfactory. Forty circulating schools had been formed in different parts of the Highlands and Islands. The eagerness of the poor people to profit by these schools, as well as the progress of the scholars, was highly encouraging. The funds of the Society had also been considerably increased; and its income in the year 1813 amounted to 800*l*. Of the forty schools that were formed, the teachers of the Society have been wholly removed from thirteen; the people either hiring school-masters at their own expense, or attending to their own education, and helping each other forward. The extracts we are about to give from the Report, will establish the claims of the Society to the support and patronage of the public.

From the Rev. John Shaw, of Diurnish, Isle of Skye, dated April 13, 1813.

"Your school, at Coshladder, the least populous district of the parish, succeeds far beyond my expectations. There are seventy-six already on the list of the school, almost all of which attend regularly one part of the day; and there is hardly a day passes without additions being made to the number. You can hardly conceive what an interest is excited by the School; not a moment is the teacher allowed to himself; even when obliged to come to his house for refreshment, people will be at him to receive instructions: he is employed, almost without intermission, from seven in the morning till ten or eleven at night. In the morning and forenoon, he has mostly children and young people; in the evening, persons of all ages. On Sabbath also, the School is opened morning and evening, and numbers attend. Of the seventy-six scholars I mentioned, fifty-three are men and boys, and twenty-three women and girls. Twenty-two are above twenty years of age, one is fifty-six, the rest are from twenty downwards to five years. There is one whole family attending, consisting of the husband, wife, and three children. Four read in the Old Testament, six in the New, and in a short time eight more will be added to this class; the rest are reading in the First Book, except two or three in the Alphabet."

A

From the teacher in the island of Camay, dated Dec. 8, 1813.

"The Roman Catholics here make no scruple in learning any thing I request—any portion of Scripture. I am greatly obliged to Mr. M'N. for his kindness in every respect; and also to the priest, who lives at Eigg, and came to this island some days since. He has been admonishing both old and young to attend. I have heard him saying, (while talking about me,) that he should be greatly displeased, if they should not attend, 'for (addressing them) you see he came here not for his own interest, but for yours; therefore, I hope you'll consider that.' And there is a prospect of a large attendance."

We conclude with an extract from the Report of the Gaelic School in Edinburgh.

"There are various persons attending who seem to be above *sixty* years of age, and cannot read without the assistance of spectacles, who now read with much propriety, and their progress has far surpassed my expectations. I must not here omit the mention of the very poor woman, at the advanced age of *seventy-eight*, who could hardly read any at the beginning of the last session, and who is now reading in the highest class, while her mental faculties seem to be unimpaired, so that she can comprehend what she reads. Her appearance struck me very much, from her seeming earnestly to be able to read. It was truly pleasant to see her calmness of mind, and to be informed of her steady attendance, under the pressure of poverty, and the infirmities of old age, for she cannot walk without the assistance of crutches!"

MISSION TO TARTARY.

The Missionaries have recently been forced to abandon their settlement at Karass, and to retire to Georgheivsk, in consequence of disturbances among the Tartars. They have been enabled to move the property belonging to the Mission. The printing of the Turkish New Testament had previously been completed, and all the copies of it were brought to a place of safety without sustaining the slightest injury.

India Bill.

2. The Bill for the government of India for a farther term of twenty years, passed through the House of Lords without a single amendment, and received the royal Assent on the 21st July 1813. The Act will take effect from the 10th of April, 1814. It introduces many important changes in the commercial, political, and financial relations of the East India Company. It limits the operation of their exclusive charter to places lying to the north of eleven degrees of south latitude; and between sixty-four and one hundred and fifty degrees of east longitude. And even within these limits they have the monopoly only of the trade to China. To other parts within the specified limits, ships of the burden of three hundred and fifty tons, sailing from any port in Great Britain or Ireland, may trade, under certain restrictions and limitations; and such ships may bring all the products of the East, tea excepted, to all such ports in the United Kingdom as the Lords of the Treasury shall deem to possess sufficient means of security against smuggling. Persons desirous of going out to India, for commercial purposes, must apply for a license to the Court of Directors of the East India Company; and in fourteen days from the date of their application, if it be not complied with, may apply to the Board of Control, who may order the Court, if they see fit, to grant a license. In many other cases, political and financial, the power of the Board of Control over the Company is much enlarged. The patronage, however, remains in the Court of Directors; the change effected by this Act which we contemplate with peculiar satisfaction, is that which relates to the introduction of Christianity into India. The solemn recognition contained in it, of our duty as a Christian nation, "to promote the interest and happiness of the native inhabitants of the British dominions in India," and to adopt such measures "as may tend to the introduction among them of useful knowledge and of religious and moral improvement," is of itself in the highest degree gratifying to all who feel for the honour of God, or the happiness of man. The Act further states, that, in furtherance of these objects, "sufficient facilities ought to be afforded by law to persons desirous

of going to, and remaining in India, for the purpose of accomplishing those benevolent designs: provided always that the authority of the local governments, respecting the intercourse of Europeans with the interior of the country be preserved; and the principles of the British Government, on which the natives of India have hitherto relied for the free exercise of their religion be inviolably maintained." The Act then proceeds to empower the Court of Directors to grant licenses to such persons; and reserves, in case of refusal by the Court, a right of appeal to the Board of Control, as in the case of commercial persons. In short, the discretion, both as to the number of persons who shall go out to India for religious or other purposes, and as to their qualifications and fitness for the undertaking, is vested entirely in the Board of Control. The licenses, when granted, shall entitle the persons obtaining them, so long as they shall conduct themselves properly, to the countenance and protection of the local governments.

This important enactment was strenuously opposed in every stage of its progress through the House of Commons. It was carried, however, on every occasion, by decisive majorities. In the House of Lords it experienced no opposition whatever.

From the Panoplist.

CHINESE VERSION OF THE NEW TESTAMENT.

THE London Missionary Society has lately received fifty copies of Mr. Morrison's *Translation of the New Testament into the Chinese Language*, a work of immense labor and supreme importance. Mr. Morrison has been for many years employed in the study of Chinese Literature, preparatory to this great undertaking, while resident at Macao and Canton as a missionary. That he is well qualified for the work we have this important testimony; viz. that the East India Company have resolved to print, at their expense, his Dic-

tionary and Grammar of the Chinese Language, in three ponderous volumes. Indeed, Mr. Morrison's correspondence shews him to be a man of talents, industry, and entire devotedness to the cause of Christ.

The completion of this translation, and the commencement of its distribution in China, and among the Chinese population of many Asiatic Islands, form an era in the history of the Church.

The London Missionary Society, under whose auspices, and at whose expense, the work has been finished, has sent two copies to this country; one to the American Board of Commissioners for Foreign Missions, and one to the General Assembly of the Presbyterian Church in the United States. These copies have come to hand, and are a precious memorial of Christian affection as existing between all who are engaged in the same cause, and an interesting monument of what can be accomplished by perseverance, as well as a powerful stimulus to proceed with vigor in the great work of evangelizing mankind.

This work is contained in eight pamphlets, elegantly folded, sewed, and covered, in the Chinese fashion; the four Gospels in their order occupy the four first; the Acts the fifth; Romans to 2 Corinthians, inclusive, the sixth; Galatians to Philemon, inclusive, the seventh; and the remainder of the New Testament, the eighth. These pamphlets contain about 150 pages of letter press, large octavo, each, and are all enclosed, when not in use, in a neat pasteboard covering, or box.

The Chinese read from top to bottom, and from right to left. They begin at what we should call the last page of the book, and read the right hand column from top to bottom, and so on, taking each column in its order. Each page has seven columns, which, as to their positions, resemble the columns of monosyllables in our spelling books. The numeral characters are very simple, so that any person can learn in a few minutes to turn to any chapter and verse. The characters are very fair, beautiful, and distinct, each character occupying about as much space, as is occupied by each letter in the word *Panoflist* at the head of the first page of our blue cover. As

many of the characters are very complicated, and as they are very numerous, it is indispensable that they should be large and distinct. From the appearance of this work, we should suppose that aged persons might read it, without glasses, with perfect ease. Each page has a marginal running title, beside the seven columns, expressing, as is evident by a comparison of different parts, the name of the book, and the number of the chapter. The paper is very fine, thin, and strong. As the strokes are pretty broad and full, and the paper is thin, the ink would strike through so as to mar the beauty and distinctness of the work, if it were printed on both sides. The blank pages are therefore folded in, the front edges being accurately adjusted and not cut open. So nicely is this process performed, that the fronts appear quite as even as the front of any book which is cut, and the examiner would not suspect, without a particular scrutiny, that the leaves were double.

CHRISTIAN LIBERALITY.

While our Lord, Matt. vi. 1—4. hath expressly forbidden us to perform acts of charity to be *seen of men*, he hath also, in Mark xiv. 3—9. and Luke xxi. 1—4. and in other passages, sufficiently established the principle, that in many cases it is our incumbent duty to make our own charities and the charities of our friends *public*. It is plain also, that charities may be made public, and be very far from being performed for the express purpose of being seen of men. Under this impression, we make free to state an example of christian charity which has come under our own notice.

Mr. B—— lives at present in a frontier county in the state of Ohio. His nephew *William* is at present a student of the Theological Seminary of New-York. Several years ago, when both lived in a southern state, the youth having expressed a desire to devote himself to the work of the ministry, and his father not being able to afford him any assistance, the uncle carried him one hundred miles to a grammar school, and became responsible for his expences. After the uncle had moved to the

state of Ohio, he informed the nephew that he would still assist him, provided he would come within his reach. Encouraged by this, the nephew came to Lexington, Ky. Here his uncle decently supported him for eighteen months, and furnished him last October with what was necessary to carry him to New-York, and enter him there.

In all charities, not only the thing given, but also the *manner* in which it is given, and the circumstances under which it is given, are carefully to be considered. Mr. B—— is only in moderate circumstances, and has we believe, nothing at command but what is the fruit of hard labor, and regular industry. He has a large and increasing family of his own. Yet, as providence has blessed him and straitened his brother, he considers providence as putting his nephew under his care. In the severest of the winter before last he came to Lexington to see his nephew, and liquidate his accounts. He had been expected two or three months before, as he had made it a point to pay in advance. Why he came not at the time expected, came out by accident. The money which he had collected for his nephew *William*, he had given to his brother-in-law *Samuel*, who had went to the Seminary at New-York in October, 1813, and who was put to his shifts, and who was likely to have been prevented for the want of money.

It is unnecessary to add, that Mr. B—— is and has been regular and liberal in supporting his pastor; and is and has been always among the first in supporting any thing which has for its object the advancement of the interest of the Redeemer. May such men be multiplied ten fold!

HAMPSHIRE MISSIONARY SOCIETY.

The annual meeting of this Society was held at Northampton, on the 18th of August last, when the following gentlemen were chosen officers, viz.

The Rev. Joseph Lyman, D. D. *Pres.*

Rev. John Emerson, *V. Pres.*

Hon. Ebenezer Hunt, Esq.
 Rev. Solomon Williams,
 Justin Ely, Esq.
 Rev. David Parsons, D. D.
 Rev. Enoch Hall,
 Hon. Joseph Lyman, Esq.
 Charles Phelps, Esq.
 Rev. Richard S. Storrs,
 Ethan Ely, Esq. and
 Mr. Nathaniel Smith, *Trustees.*
 Ruggles Woodbridge, Esq. *Treas.*
 Rev. Enoch Hale, *Cor. Sec.*
 Rev. Payson Williston, *Rec. Sec.*

The Society expended the following sums during the preceding year: viz.

For the services of missionaries	\$1,729 91
For books	519 62
Transportation of books	34 11
Postage, &c.	14 94
Other contingent expenses	10 92
Loss by counterfeit bills	9 00

\$2,318 50

The receipts of the Society within the same period, exclusive of between two and three hundred dollars interest on money lent, were as follows: viz.

Contributions from towns and parishes in the county	\$1,872 96
From the Female Association in the county	509 26
From the Female Charitable Society of Whitestown, (N. Y.)	137 00
Contributions from individuals in the new settlements	119 40
Contributions at the annual meeting	60 60
25 Bibles from Mass. Bible Society	17 92
Profits on the Panoplist	22 30
Other donations	22 12

\$1,872 96

The funds of the Society, at the date above-mentioned, amounted to about \$5,400.

The Society distributed, during the last year, 116 Bibles, and a great number of other religious books, both bound and in pamphlets and tracts.

The Report of the Trustees states, that eight missionaries had been employed in the course of the year 1813, the aggregate of whose labors was 170 weeks, i. e. three years and a quarter; and that the aggregate of services engaged for the year 1814 amounted to 185 weeks, or more than three years and a half.

The Trustees also state, that the contributions of the several towns and parishes of their connexion have almost uniformly exceeded those of former years; and other generous aids have been superadded. We gladly notice this fact, as it confirms an opinion which we expressed long ago; viz. that the donations which had been made to support missions abroad would not diminish but increase the donations to support domestic missions. Few portions of our country have entered upon the business of supporting foreign missions with more zeal, than the district which annually contributes to the Hampshire Missionary Society; and yet we find, that notwithstanding the pressure of the war, the contributions to this Society are greater than ever. The same result is observable in other places. The fact is, that contributions for the spread of religion have never yet been limited by the ability of the people, throughout any large extent of country; probably not in a single parish. There is room for great and indefinite enlargement of such contributions; and, unless we are greatly mistaken, the world will soon see greater things of this description, than it has hitherto seen.

ASIA.

1. Extract from the First Report of the Calcutta Auxiliary Bible Society, 1812.

"The native Portuguese spread over India, and computed to be, collectively, about fifty thousand, first

presented themselves to the consideration of the Committee. It being understood that a thousand copies of the Portuguese New Testament had been shipped for India by order of the British and Foreign Bible Society, it was agreed to purchase them for immediate circulation among the Portuguese at this Presidency, and at Fort St. George. The committee were disappointed of this supply by the loss of the *Elizabeth*, in which ship the books were sent. They have however recently obtained, from the Corresponding Committee of the Bible Society, seven hundred Portuguese New Testaments; which they are now distributing, both among Roman Catholic and Protestant Portuguese. They have also voted two thousand Portuguese Bibles, and a further supply of four thousand New Testaments, to be procured from England. These are intended, partly for the use of Calcutta and its dependencies, and partly for circulation among the Portuguese on the coast of Coromandel and Malabar, and on the island of Ceylon.

“The next object, which called for the attention of the Committee, was an adequate supply of the Scriptures for the use of the native christians conversant in the Tamul language; being not only those attached to the Protestant Mission at Tanjore, Trichinapoly, and Tranquebar, including the districts of Madura and Tenevelly at the southern extremity of the Peninsula; but also a considerable part of the inhabitants of the contiguous district of Jaffna on the northern side of the island of Ceylon. The entire number of persons who speak and can read the Tamul language has not yet been ascertained. But those belonging to the Tanjore Mission alone, including the Tenevelly district, have been computed at nearly twelve thousand; of whom almost all the men are represented as able to read, and eager for books. The number of Christians, on the coast of Coromandel alone, exclusive of those resident in Jaffna and other parts of the island of Ceylon, may be computed at twenty thousand.

“For the immediate use of this body of Christians, the Committee authorised the purchase of eight hundred copies of the Tamul New Testament, which, it was un-

derstood had been printed by Dr. John, at Tranquebar, after the purchase of a former edition, by donations from this Presidency, at the commencement of the year 1810. The distribution of the copies last purchased has not yet been communicated; but the letters of Dr. John, and Mr. Kohlhoff, relative to the first limited distribution of the Tamul and Portuguese Scriptures, with the testimonials which accompanied her, evince how much this beneficent act of truly Christian charity was needed; and how gratefully and joyfully it has been received. It was further proposed by the Committee to print an edition of one thousand copies of the Tamul version of the Bible, by Fabricius, as soon as an arrangement could be made with the proprietors of the Tamul presses at Tranquebar, and Vepery. But, on inquiry, it was found that the work could not be undertaken at either of those presses, without great delay; and a higher charge than would attend the casting of a fount of Tamul types and printing in Bengal. Mr. W. Ward, one of the proprietors of the mission press at Serampore, furnished an estimate for printing oriental editions of the New Testament; by which it appeared that an edition of five thousand copies of the New Testament could be printed, in any language for the sum of two thousand Sa Rs exclusive of paper, and the salary of a corrector of the press. The Committee had therefore no hesitation in determining to print five thousand copies of the Tamul New Testament at the Serampore press, from the approved version of Fabricius; and they have to acknowledge the facilities afforded by Dr. John, for the accomplishment of this object, by sending round his own corrector of the Tamul press, with an experienced compositor. Their acknowledgements are also due to Mr. Ward, and his disinterested associates, who, in undertaking to print the Scriptures at so low a rate, as must essentially promote the circulation of them, declare their satisfaction to be greater than any they could derive from a pecuniary profit. It is calculated that the work will be finished in less than two years; and that the expense of five thousand copies, including paper and the correction of the press, will not exceed ten thousand rupees, or, with binding and every incidental charge, at the utmost, two

rupees and a half for each copy, of eight hundred octavo pages.

"The ready and zealous assistance of the honourable and reverend J. T. Twisleton, chaplain to government and principal of schools on the island of Ceylon, has enabled the Committee to undertake a similar edition of a Cingalese version of the New Testament, to be also printed at Serampore, for the use of the native Christians of Ceylon, who speak and read the Chinese language; and who, on the lowest computation, are between three and four hundred thousand; of whom two hundred and fifty thousand are Protestants. It appears, by Mr. Twisleton's letters, that besides the Cingalese New Testament and the books of Genesis and Exodus, which had been printed by the Dutch at Columbo, a native clergyman, of the name of Philipz, translated part of the Old Testament, as far as the book of Job; and that the manuscript is deposited among the archives of the Dutch church at Columbo. On examination, however, it was found to be incomplete; and in many places deficient; so that little use could be made of it, had not the Rev. Mr. Giffening, a Dutch minister. born at Ceylon, and versed in the Cingalese language, so as to preach in it, undertaken, from motives of zeal and piety, to revise and complete the translation, commenced by Mr. Philipz. From the labours of Mr. Giffening, the Committee hope to be hereafter supplied with the means of printing the whole Bible in the Cingalese language, and in the mean time they have been enabled, by Mr. Twisleton's aid in sending copies of the Cingalese Scriptures already printed, with specimens of letters for an improved type, an intelligent corrector of the press, and a Dutch printer who was employed for thirteen years at the government press at Columbo, to take measures for having five thousand copies of the New Testament printed at the Serampore press without delay.

"It remains to mention a fourth, and numerous class of native Christians, who speak the *Malayalim*, or, as it is more commonly called, the Malabar language, being the dialect of the inhabitants of Travancore, and the Malabar coast from Cape Camorin, to Cape Illi, or Dilli. The

entire number of native Christians, conversant in this language, has been calculated at two hundred thousand; but in a recent estimate, obtained from Father Louis, secretary to the bishop of the Carmelite mission at Bombay, it is stated at one hundred and seventy-seven thousand.

“For the use of the Syrian Christians, a Malayalim translation of the New Testament was commenced in the year 1806, under encouragement from Colonel Macaulay, late resident at Travancore, and the superintendence of Mar Dionysius, bishop of the Malabar Syrian Church; and the four Gospels have been since printed at Bombay. By a letter from the Rev. Mr. Martyn, who, in February last, made inquiries on the subject at Bombay, it does not appear that the persons employed in making this version had proceeded further than the Gospels; but at Mr. Martyn’s desire, Tinapah Pillah, who was first engaged in the translation of Rembar, a casanar, or priest of the Syrian Church, and was afterwards sent to Bombay to correct the press, wrote to the bishop, requesting he would order the translators to proceed in the work with all possible diligence. The Committee have since accepted an offer from Tinnapah Pillah, to come round himself to Bengal for the purpose of superintending an edition of five thousand copies of the Malayalim New Testament, which it has been determined to print, at the Serampore press, as soon as the requisite preparations can be made for it.

“It is further the intention of the Committee to print a Malayalim version of the New Testament to be made from the Latin Vulgate, under the superintendence of the Romish bishop of Verapoli, and vicar-general of Malabar, for the use of the Roman Catholic Christians on the Malabar coast, as soon as circumstances may admit of it. It is understood that the bishop of Verapoli has no objection to the circulation of the Scriptures among the Roman Catholic Christians of his diocese; and he had even sent two priests to Bombay, to assist in revising the Malayalim Gospel printed there; in the expectation that one version would be sufficient for the whole of the Christians conversant with that language. But in con-

sequence of objections by Father Louis to the translation made by members of the Syrian church, the two priests returned to Malabar. A proof sheet of the work was afterwards examined by Padre Prospero, the vicar-general of Malabar, and, as stated by Colonel Macaulay, 'it appeared, after all the diligence applied by him, that its faithfulness to the text of the Vulgate was a subject of surprise.' It may therefore still be hoped that the Malayalim version of the four Gospels printed at Bombay, and intended to be re-printed, with the remainder of the New Testament, at the Serampore press, will be acceptable to many of the Roman Catholics, as well as to the Syrian Church. At all events, as observed by Colonel Macaulay, the Malayalim Scriptures will be 'joyfully received by the whole body of the Syrian Church. The very circumstance of their not passing through the hands of a priest of the Church of Rome will eminently favour their reception with the Syrian Christians;' and, as added by him, 'another impression may be published at a future period for the use of the Roman Catholics, under the revision of one of their own priests.'

"It appears from information received by Mr. Martyn at Goa, that there are about two hundred thousand native Christians in the Portuguese territory, appertaining to that settlement, who speak the Canarese, or dialect of the province of Canara. The estimated number of Christians at Bombay and its dependencies exceed sixty thousand; the greater part of whom speak the Mahratta language, or a local dialect derived from it. And, besides other smaller bodies, in different parts of India, the accession of Java, Amboyna, and other Eastern Islands to the British empire, has opened a wider field for diffusing the word of Divine Revelation among numerous classes of persons who have long since embraced the Protestant Religion, under their late government, and who will acknowledge with gratitude a regard to their best interests from those to whom the dispensations of Providence have now made them subject, with all the obligations which result from it.—By a communication from Dr. W. Hunter, one of the members of the Committee, it appears that a consider-

able number of copies of the Malay Bible have been found at Batavia; but he suggests the expediency of a Javanese version for the benefit of the natives of Java, who speak that language. He adds, that no Dutchman has ever attempted the Javanese; although the correspondence with all the native courts, (except that of Bantam,) is carried on in that language and character.

2. An address circulated by this Society to the Roman Catholic Christians in India, after stating, that a Malayalim version of the Scriptures was about to be printed for the Roman Catholic native Christians on the coast of Malabar, with the consent and under the inspection of the Bishop of Verapoli and vicar-general of Malabar; that, with the permission of the archbishop of Goa, a Canara translation would be printed for the 200,000 Christians of that district; and that it was also intended to print a Cingalese version for the Christians of Ceylon; contains the following passage:

"Can it then be requisite to urge any argument with the community of the Romish Church in India, to induce their ready and zealous support of this institution; the object of which is the same with that of the British and Foreign Bible Society, so cordially and universally approved by Christians of every sect and denomination in Europe? To those who know and feel the infinite importance of Christianity, as connected with the present and future interests of mankind, it would be superfluous to enlarge upon the motives and obligations for promoting, to the utmost of their power, a benevolent and pious undertaking, which, by the grace of God, may be productive of the most beneficial effects. The Committee of the Society instituted at Calcutta hereby invite the respectable and enlightened Roman Catholics of every part of India to join with one heart and mind, in a design which is equally interesting to all who believe the Gospel of Christ to contain the glad tidings of eternal life."

3. The Appendix contains numerous extracts from 103 petitions of natives applying for Bibles, some of

which are very striking. The following extract is from a Hindoo of the name of Kishtna to Dr. John: after begging to have both a Tamul and English Bible, he observes:

“Being acquainted a good deal with the glorious transactions of the honorable Bible Society, and other benevolent London missionary and other religious tract societies, whose publications I frequently read when communicated by my christian friend; and being impressed with the preference of the Christian love and communion, and above all with the saving knowledge which the Holy Bible contains, and enjoying myself comfort and satisfaction by the practice of these doctrines, and feeling the providence of my Creator in disposing my fate; I am conscientiously bound to confess, reverend father, that these are such weighty points as do not all come from men, but from a far superior Hand, which rouses me from my natural lethargy, and directs me to seek grace and mercy from the Lord Jesus Christ. What makes me still delaying to make an open declaration, of my weak faith, is—1st, my timidity; 2d, my being still under filial obedience to my dear parents, whose tender and simple hearts will be be dangerously affected if they come to know my resolution: and my relations, some of whom possess a desperate spirit, will certainly make such a noise, that, notwithstanding my sufferings and trouble, I fear my parents will fall a victim to their ignorance and affection.

“The establishment of some charity English and Tamul schools now in these countries, and the benevolent plan which you have proposed to increase them throughout the country, I humbly consider, are the chief means by which many will read the Holy Bible, and be convinced of the difference between truth and falsehood.

“You and other most worthy benefactors, who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the enemy of the good of mankind, will be highly rewarded by God Almighty, and you will see numbers of heathens with their families and children who will come and thank you in heaven, and prostrate themselves before the Lord, and glo-

rify His sacred name, not only for his saving mercy, but also for having chosen you as sacred instruments for our salvation."

We have before us a vast quantity of Reports of Bible Societies from different parts of almost every State in the Union. We have not room to give from them any extracts. They all unite in doing what they can to promote the great and the good work, to give a Bible to every man in the world. The Bible is the standard lifted up by the son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe.

NEW PUBLICATION.

The Socini-Arian detected: a series of Letters to BARON W. STONE, on some important subjects of Theological discussion.—By the Rev. THOMAS CLELAND. Printed by T. T. Skillman, 1815. pp. 101, price 37½ cts.

The fiery spirits of a controversial age are seldom contented with that gentleness and forbearance, which are among the first and simplest dictates of the "charity" which "hopeth all things." With them delay is desertion; and moderation, indifference. Nothing, however, is more certain than that those gentle spirits which shun, for the most part, the barren field of controversy, and extend their countenance and best wishes to every lover of our Lord Jesus Christ, will be found the very first to perceive, and the most eager to withstand the approaches of those errors which go to undermine the foundation of christian hope. That same charity which dictated patience and kindness toward the laborious triflers in "hay, and straw, and stubble," will for the very same reason prompt the voice of warning, when their infatuated fellow-creatures are building on the sand.

It is, we are sure, to this spirit of genuine and enlightened charity that we owe the pages of the little work before us. Most of our readers are aware that multiplied attempts have been made of late years, to revive and disseminate throughout the west, certain unscriptural and most unchristian views of the plan of redemption;—views which subverting entirely the doctrines of the Saviour's divinity, of his atonement, of his all-sufficiency; annihilate the foundations of christian consolation, and reduce the votaries of the system to all the hopelessness and impotence of heathenism, without leaving them the plea or the tranquility of its obscurity. These views, a thousand times brought forward and a thousand times refuted in almost every christian country, and probably during every century since the apostolic age, it is the object of the author again to combat, upon their re-appearance in our own quarter of the land. The absurdities of the system, the defects and ignominy with which its abettors have been so frequently, and indeed so uniformly overwhelmed, had induced the great mass of professing christians to regard the late revival of these impotent efforts, with scarcely another sentiment besides contempt. But while secure in their own views of the "Gospel of Salvation," and at perfect ease with respect to the general issue of any attempts made to assail it, the party whom they slighted was not idle. The leaven of heresy was silently but industriously dispersed, especially through the more remote and unenlightened portions of the country; and enough were unhappily found who regarded these pernicious views, (a thousand times exposed) as altogether new, and altogether excellent. It was, we understand, the hope of undeceiving the unwary wanderers that elicited this labour of love; and, while the diligence which must have been necessary to trace these letters, amply bespeaks the fervor of the charity which could descend to a task so painful, where the field was too obscure to promise much celebrity, and where victory itself could scarcely be called glorious; the ability with which the argument is managed, the imagination with which it is enlivened, the good temper with which it is really adorned, render

it almost a model for controversial writers; and amply justify the assumption with which we set out, that the charity which is genuine, though less forward in general contests, will be found the most actively and beneficially engaged, when questions of real importance to the safety of a sinner should be agitated.

We have neither time nor space for such an analysis of the work as its merits might otherwise demand; nor shall we at this late period, after it has been for many weeks in circulation, attempt to gratify our readers by furnishing extracts in support of the sentiment we have expressed. It is hoped that few who are conversant with the pages of the *Almoner* have been debarred the pleasure and profit of reading, ere this, and judging for themselves. At all events, we are well assured that few of them are so circumstanced as to be long deprived of this advantage. Let it suffice then, to give a general view of the contents of the work. It consists, as is announced in the title, of several *letters*. They amount to six in number, the first of which, however, is merely introductory. The second letter begins, where begin the foundations of christian hope, and, for the most part, the bold and decided avowal of heresy; we mean, with the doctrine of "the Trinity." The third letter is on "The Deity of Jesus Christ." The fourth on "Atonement and Sacrifice." The fifth is entitled, "The Death of Christ a Propitiatory Sacrifice." The last is devoted to the consideration of "Human Depravity, Regeneration, and Faith."

These letters are, without exception, well conducted. We have no where seen within the same compass, any thing like such an assemblage of luminous arguments and pertinent and copious illustrations. Independently of their bearings upon the present controversy, they may be regarded as a treasure of evangelic truth, calculated to instruct and interest under every circumstance of life, and therefore *always* worthy of being read, and of being preserved.

PHILOSOPHICAL INTELLIGENCE.

A patent has been recently granted for a machine to facilitate the operations of printing. Its objects are—precision and speed. It performs by its own action the several parts of furnishing, distributing, and communicating the ink, and giving the pressure. At its ordinary rate sixteen sheets a minute are discharged by it, and indeed its velocity is only limited by the power of placing and removing the sheet. The machine has been exhibited at the Syndics of the Press at Cambridge, and has been examined by the principal members of that University; and on receiving the report of their deputation, the Syndicate agreed with Messrs. Bacon and Donkin of Norwich, the patentees, for its introduction at the office of the University.

Christian Observer.

CONCLUSION.

With this number, as has been already intimated, we close our editorial labours. Our life and our all are under the control of a good providence, and we can serve our God and our generation only so far as an opportunity is afforded. Though the circulation of the **ALMONER** has not been extensive, we have considerable reason to believe that it has not been altogether an useless publication. Nor shall it, we hope, cease to be useful when it ceases to be published. We retire also with the cheering thought, that the ground is not left unoccupied. By the **WESTERN MONITOR** published in this place, and by the **RECORD-ER** published in Chillicothe, O. religious intelligence is weekly communicated. A few years ago this was not the case. A demand for intelligence of this nature, is evidently increasing in the Western and Southern states. As unlikely things have happened in these eventful days, as that our small work may be found to be the **MORNING STAR** of a bright and a long day.

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